A U M

Badness, look you, you may choose easily in a heap: level is the path, and right ear it dwells. But before Virtue the immortal gods have put the sweat of man's row; and long and steep is the way to it, and rugged at the first.

—HESIOD.

THEOSOPHY

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IMPRESSIONS

OUR daily life is far more given over to thought and action than to reflection. The result is that all are constantly giving and receiving a flood of impressions, in which all true sense of the Higher Life is drowned. The sheaths of the Soul are made up of impressions. In the Higher Nature these Sheaths are permanent, because there the process of giving and receiving impressions is orderly, selective, spiritually discriminative. In our mortal living the process is random, disorderly, indiscriminate; that is why those principles are perishable, requiring repeated incarnations.

Meditation, in its practical bearing on human life, is the ceaseless sifting of impressions in the very instant of their appearance, the allocation to their proper sheath and function of all the sensations and thoughts that arise, whether from memory and imagination, or from the ever-varying contacts with the life that surrounds us, penetrates and permeates us, and of which we are an integral unit.

After-death states, as experienced by most men, are simply the re-living of the experiences of the earthly life just closed, the postponed sifting of impressions that should have been coincident with the experiences. Deep-sleep states are, more often than not, also very largely made up of that kind of meditation which should have been carried on in the midst of the waking state. This failure to sift, to reject the unfit, to assimilate the fit impressions of waking life, not only delays the Soul in the realization of its own imperishable life, but is the cause and mold of repeated incarnations with all their train of uselessly repeated sufferings and loss.

The immortal memory is in consciousness, not in the instrument. The mortal memory is in the body, the collection of impressions, or temporary sheaths of the soul, amassed during a single life in the physical. This memory is aroused by thought —association of ideas—and action, but the immortal memory can only be approached in meditation—the sifting of impressions from philosophical and ethical standard, the basis of Soul itself. Great *sifter*" is the name of the HEART DOCTRINE.

THE EXPERIENCE CALLED DEATH

There are, broadly speaking, three views of death, as of any other experience: Death as a universal fact in nature; death as occurring to others; death as our own "last will and testament." Death is the same event in any case—but how the view-point alters the perspective! Irvin S. Cobb, well-known writer and lecturer, recounts in the December *American* magazine "The Nearest I Ever Came to Death." In narrating the incident Mr. Cobb writes as a "reporter," and certainly it bears all the insignia of a faithful record. Himself a man of that ever-increasing type, the intelligent, observant, honest "man in the street," too practical-minded to accept current superstition in religion, too successful and content with the "things of this world" to give much thought to any other, too robust in health and physical vigor to view death except as a mirage of something from beyond the horizon of vital materialism—sudden, Death speaks. And Mr. Cobb listens; listens, not to "save his soul"; not to save his life, even; listens as he has often listened to great living Powers that be; listens with the instinct and habit of the "reporter."

> "Suppose that, right in the business of living, the business of dying should suddenly engage you? . . . What would be your thoughts? How would you behave in the face of the fact that death was close at hand? What would be your attitude toward the business of life and its great assignee, death?"

After detailing his psychological interview Mr. Cobb gives what he has learned from Death—a lesson millions need to learn.

> "We are all of us going to die. Some may look upon death with indifference, some with a shrinking dread in their souls. Some—and this, I assume, means the majority—in times of health put from them all contemplation of death as a concrete fact; even so, though, there must be hours when they speculate upon it as applying to themselves. So to all such I, who have skirted the Valley of the Shadow, say that if my own experience is typical—and it surely must have been—then those among us whose lot it will be to face the finish while still in reasonable possession of our faculties will face it without fear and without bitterness, without reluctance and without repinings, without sufferings, whether physical or mental; we shall find it, at the last, but a peaceful transition, an eternal change mercifully accomplished."

When men who do not fear to live, overcome the fear of death, and men who do not fear to die, overcome their fear of life, two great lessons they will have learned, and be ready to study the Soul which passes through both these experiences. Students of Theosophy might well read and compare Mr. Cobb's recital with another "interview" with Death: that called "Natchiketas in the House of Death," as preserved in the Katha Upanishad.

Buddhism and Christianity

In four recent issues of the Modern Review, Calcutta, appears a series of articles called "Buddhism and Christianity," written by Mr. C. F. Andrews who was born in England and was formerly a priest of the Anglican Church. Three of these articles contain letters written by him some eight years ago to his friends Rabindranath Tagore and Mr. Gandhi, while Mr. Andrews was fulfilling his duties as missionary to South Africa and the Far East. The fourth article concerns the subject of celibacy as a Hindu ideal. Mr. Andrews does not share with Mr. Gandhi the view that it belongs to normal Hindu practices but rather that it is an aberration therefrom.

But it is the letters to Tagore that constitute the remarkable feature of these articles. Arriving in Africa during the Passive Resistance troubles and filled, as he says, with the traditions, prejudice and arrogance of his people and religion, he was faced with the horror and injustice of Christian racialism; in consequence, he suffered a shock so great that he passed through a religious crisis from which he emerged into a life of intellectual freedom. How great that shock must have been can only be surmised by his statement that he had to go outside the Christian Church to find Christ in South Africa: he turned to the native Indians to find true Christianity and spiritual peace. As might be expected, the inevitable happened: charged with heresy in England, he was relieved of his official duties.

Convinced of the failure of his religion in the East, Mr. Andrews believed that its influence was actually evil. So he began to dig deep beneath the surface to find the cause and cure for the wrong. First of all he was struck with the similarity of the teachings of Christ and Buddha. This doctrine of Ahimsa or Harmlessness, was it not the teaching of Christ in the Sermon on the Mount? Here in the hearts of these simple people he found a purer Christianity than was being lived by his fellow churchmen. An Englishman had remarked to him, "These Indians under Mr. Gandhi are better Christians than we are."

"The unique and ultimate characteristic of Christianity," Mr. Andrews says, "is to be found in the Sermon on the Mount." Whence had this aggressiveness and arrogance sprung? His fearless analysis of the matter is interesting. He saw it was the spirit of the Old Testament, the spirit of the Romans that imperialized the gentle teaching of Christ so that it represents today not the life of the Teacher, but the spirit of the peoples of the western world. Their greed and power have become bound with an aggressive, insolent form of Christianity which Mr. Andrews feels is the backbone of the missionary movement. A journey to Japan and back to India had served to strengthen his conviction.

At the very moment when his feelings became most intense, the World War broke out. To him from the first it appeared that Europe was reaping her just reward. His conclusion is logical: "Cure comes in the reconstruction of human thought itself, the evil lies so deep." If mankind could be shown that Buddhism and Christianity are singularly akin, a Unity of Religion would result. Then religions and nations would come into their proper places. In this, Mr. Andrews thinks, lies the key to world peace.

Whatever criticism these articles may suffer, no one will doubt the absolute sincerity of the writer. Some might feel that he was suffering from an intense emotionalism and had exaggerated conditions. Regarding this he says himself when sending the letters to press, "On the whole, the substance of what I have written has stood the test of time—although there are many overstatements. My letters represent the first shock of discovery rather than of final judgment."

Record of experiences of this sort are needed. With the very shock that they produce comes the realization of the necessity for understanding and sympathy if our civilization is to progress. The messages of Rabindranath Tagore, of Fielding Hall and of H. G. Wells do much, but they are too few.

To the student of theosophy the following quotation is especially significant.

> "The historical connection between Buddhism and Christianity may some day, in the future, be laid bare by scholars and research workers. But what I am convinced of now is this, that the Christ and the Buddha are not separate phenomena in human history but organically related; that the streams of Indian religious life flowing from the Buddha and the stream of early Christian life flowing from the Christ are one stream; that the Upanishads and the Buddhist development lie at the basis of the Gospels and not the evolution of Semitic thought alone."

LOYALTIES

Of all the various kinds of Loyalties in Galsworthy's play of that name, which is now running in New York, one kind stands out paramount. It is the note of loyalty to the Higher Self, in the scene where Jacob Twisden, the solicitor who is defending Ronald Dancy against a charge of theft, finds evidence that his client, young Dancy, is really guilty of the theft. Very cleverly, step by step, act by act, the audience has been made aware of it. Very ingeniously we see the characters of the play begin to fear it. One watches their reactions with extraordinary interest. A Jew to bring such an insinuation against a fellow-guest in the house of a Christian? These things "are not done"—it is against "our" standards—it is treating our house as if it were an hotel, "the hotel touch," as one of the characters describes it. There is an instant, an instinctive alignment. Even the servants resent it. Each defends Dancy according to his

standards. "He is an officer and a gentleman," says the General. "I've known him since he was a boy," says his friend. In thus judging they are loyal to their traditions. Their loyalty causes them to refuse all evidence even when it begins to be certainty. Finally the notes turn up in the hands of an honest grocer who brings them to Jacob Twisden. The key of the whole situation is thus in his hands. How will he use it? Will his "loyalty" be like the others? Will it cause him to stand by one of his own race and kind and class against his own inner sense of fair play and justice? Next, will his loyalty to his client prove more strong than his loyalty to Law of which he is a votary? His partner urges it—on every ground. It is the merciful, the compassionate thing. "The war loosened form, sir, all over the world. Young Dancy is an officer—he won the V.C. A moment's sudden temptation—And think of his poor little wife!" There is a second's suspense and then Twisden's quiet decision, "We cannot go on with the case. I shall hand in my brief." There is the real drama, the higher loyalty. Even the loyalty of Dancy's friend, staunch to the end, seems tawdry in comparison with that decision of Twisden's. "You ought to have defended him," he says to the solicitor. "Right or wrong, he's your client. He is a soldier, so am I; he's one of our own sort." Twisden asks, "Would *you* so have defended him?" and the other replies, "I?—I serve the country!" "And I serve the law!" says Twisden. Different services, different laws, different loyalties. Towering above them that service, that law, that loyalty to the Higher Self, that makes the true decisions, and dictates the action that is the only fair play in life.

The Moral of the Geneva Sermon

Church influence on grave problems of national and international importance has been a subject of discussion during the last many months and it presses itself to our attention because of the courageous open letter to the Archbishop of Canterbury, written by Mr. E. D. Morel, Editor of *Foreign Affairs* which is published in its issue of October, 1922, and which is reminiscent of the powerful open letter which H. P. Blavatsky wrote to the Archbishop of Canterbury in 1888, and which was originally published in *Lucifer* for January of that year.

Our readers will remember that the Archbishop of Canterbury delivered a sermon at Geneva at the opening of the session of the League of Nations, in which he expressed his detestation of war. Commenting on this, Mr. Morel writes:

> But, if your Grace will pardon my presumption, may I ask how you suppose the grip of that "Militarism" which you denounced can be loosened from its hold upon mankind, while the whole European situation continues to be vitiated by a great Wrong arising out of an historic untruth? If that Wrong remains not only unredressed and unexpiated, but the very

base of the directing purpose and of the executive law of those victorious States in the war to whose will Europe needs must bend, how can the world find Peace?

I searched your sermon in vain for an allusion even to the existence of such Wrong. This is very mysterious. It is also very terrible. For if the world is to be saved from "Militarism," which is primarily a state of mind, it can only be saved by the removal of wrongs and injustices in international life accountable for that state of mind, and for its materialization in war. And if at this juncture in the world's affairs those whose position as leaders in the interpretation and application of the Christian Faith invests them with so illimitable a responsibility toward mankind confine themselves to the condemnation of wrong and injustice in the abstract, and shrink from condemning them in the concrete, how shall the eyes of men be opened? You may contend that to deal with the concrete would be to enter the political arena which your high spiritual office forbids. But the powerful organization of which you are the head did not hold aloof from that arena during the war.

In this instance is revealed the weakness of the Church in its relation to public affairs. The Church has not the courage to call its soul its own and has allowed itself to follow in the wake of armies and navies led by the world's politicians. The Church fails to influence the public mind because in national and international affairs it has no mind of its own whereby it can guide and inspire. The absence of mind in the Church is due to the overpowering effect of belief in dogmas and creeds. This function of the Church if it were a really spiritual body would be to energize the emotions and the mind of all those who come under its influence so that they may be able to direct the course of public events along truly moral and spiritual lines. The Church, by its activities, has divided life into spiritual and secular compartments. Its message does not touch the daily life of the people. The mind by which the Church lives and works is of the past age, unsuited to modern conditions. The spiritual uplift which has come to humanity during the last 50 years, in spite of all the sorrows and suffering, bigotry and dogmatism, ignorance and superstition, has worked a wonderful miracle in the inner life of the peoples of the world. While churchgoers, influenced by this spiritual wave, have unfolded their inner nature, the Church has stood still and now finds the gulf widening between its own state and the aspirations and hopes of the people who look to it for help and guidance. We doubt very much, therefore, if the appealing question presented by Mr. Morel in the closing paragraph of his frank letter will be answered in any way satisfactorily by His Grace, the Archbishop of Canterbury, or by any dignitary of any Christian Church whatever:

The Wrong perpetrated upon millions in Europe today: the Wrong which is preparing another era of bloodshed for the world; the Wrong which explains Militarism's triumphant emergence from a war which was

to have destroyed it: The Wrong which, if it be not redressed, makes futile the labors of men of good will the world over—that Wrong is one for which our country's statesmen are directly, actively responsible.

Will you not, in default of the uprising of a "great moral personality" among the governors of the world, bethink you that in the bold definition and denunciation of that Wrong may lie, perchance, the means whereby the still mighty force you represent may assist in bringing understanding to mankind and light to a world plunged in the darkness of injustice and of error?

A Broadway Sermon

The term notable may truly be applied to a new play, "The Fool," by Channing Pollock, now running on Broadway. Its theme is the Sermon on the Mount, and although the typical Broadwayite is temperamentally shy when offered religion for an evening's entertainment, "The Fool" is playing to very large audiences.

Gilchrist, the assistant rector of the Church of the Heavenly Altar, in New York, decides it is his duty to give practical expression to the teachings of the Christ. On Christmas Day, he preaches to his fashionable congregation the "peace on earth and good will to men" sermon, but tells his people they are hypocrites and that they will continue to be hypocrites as long as the miserable gulf between their condition and that of the poor continues to exist.

His resignation is forced and under the resulting pressure, he weakens. In his despair, he cries aloud, "But in this day—in this practical world—can any man follow the Master?" From an unexpected source, he gets the answer. "Why not? Is this day different from any other? Was the world never practical before? Is this the first time of conflict between the flesh and the spirit? If it could be done then, why not now? And if it was ever worth doing, why not now?"

Gilchrist continues, "But how? We have been told before, 'take no thought for the morrow'—'sell whatsoever thou hast and give to the poor'—'love thy neighbor as thyself'—'bless them that curse you, do good to them that hate you.' But if a man did these things today, people would think him mad. The Master tried, and they crucified Him."

And he gets the reply, "If they did, what does that matter? Is a man dead whose ideal lives? 'Ye crucified me, but I am with ye alway, even unto the end of the world.' "

Following this, Gilchrist is seen spending his personal means reconstructing tenements and conducting "Overcoat Hall." He is visited by members of his former congregation who, in the interval, have suffered much in their search for personal happiness. He tells them, "Happiness is service. Happiness is clean living and clear thinking and self-forgetfulness, and self-respect."

They appear convinced that he indeed has attained happiness, and it dawns upon them that perhaps they, and not he, had actually played the rôle of the fool.

WOMEN AND THE HIGHER PATRIOTISM

From the World Union of Women for International Concord, a spiritual sisterhood founded in 1915, comes the significant declaration that "Women are all-responsible and all-powerful; women make men, men make governments, and governments make war; it all goes forth from women and comes back to them."

At the Congress of the organization, held in Geneva in August last, Madam Clara Guthrie d'Arcis, founder and president, emphasized the particular responsibility of mothers regarding the emotional and spiritual evolution of the child. "A child educated," she said, "in the knowledge of the oneness of all life and of his own union with the cosmic conciousness, may at first understand these spiritual things with his mind only, or believe them because of his faith in the one who taught them, for it is as feasible and simple to teach a child that the world is one as that it is round."

She urged that children should be taught that all religions grew from one root and be shown the importance of unity, first in their "own" homes, later in their "own" cities, widening out into their "own" country, and so on into their "own" whole wide world. Thus, she affirmed, will grow up our future citizens, statesmen and judges, who, holding "useful or useless for brotherhood and unity" as the one test and standard for all actions, will become those to whom the earth will deliver up new treasures, the air and sea new forms of energy to carry out their great reforms in a world where they will not tolerate misery and disease.

SCIENCE AND RELIGION

A generation ago "science" was represented in the popular mind by such exponents as Huxley, Tyndall and Haeckel, whose dicta, speculative as well as empirical, were the "revealed word" and the final interpretation of the mysteries of life not less than on the ascertained phenomena of nature. Their "authority" was not less absolute to multitudes of followers than the voice of the theologians to the Christian sects. The "infidel" and the "agnostic" quoted them as confidently and in the same spirit as the religiously minded layman cited the "scriptures" or the theologian.

Today the powers that be in the Churches are more sure of *religion* and less assertive of their dogmatic assumptions as to what constitutes the true foundations of humanity's several faiths. Today the scientists of repute are equally in a milder mood. If it cannot be said that religionists are becoming scientific and scientists religious, it can at least with moderation be affirmed that each is

shedding something of presumption and putting on something of humility in attitude and bearing—in other words, taking a more honest and humble, and therefore a more truly student status in the great school of life. Dr. Charles P. Steinmetz, one of the foremost scientific figures of the day, speaking before a Unitarian congregation in Schenectady on "the place of Religion in modern Scientific Civilization," in declaring that there is no "scientific" foundation for religious concepts of God, of immortality, of a Divine governance in nature, goes on to tell the limitations of "science":

> Are the conceptions of science really final and all-embracing, or are they limited also, holding within a certain range only, and not beyond this? . . . Are there no limitations to our sense perceptions, which limit the validity of the conclusions we derive from them? . . . No reasoning from any foundation can put anything into the conclusions which is not contained in the foundations, and thus, with our sense perceptions finite, all conclusions from them, that is, the entire structure of science, is limited to the finite. . . . All that we can say is that the two, science and religion, are not necessarily incompatible, but are different and unrelated activities of the human mind.

One may very well ask, How can the two be "different and unrelated activities of the human mind," when it is the *same mind* that considers both science and religion? Rather, as H.P.B. wrote in 1877, "By *combining* Science with Religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid."

"The Story of a Varied Life"

Dr. William S. Rainsford has been for a generation as noted a clergyman as Dr. Steinmetz is noted in scientific circles. In his autobiography just published under the above title, Dr. Rainsford is as frank, as honest, as *scientific* in his discussion of the limitations of current religion as Dr. Steinmetz speaks of the limitations of science. Writing of the great Catholic religion, he says:

> The trouble is that what she offers is *not the religion of Jesus and it is not true.* The God she offers to our worship is not a good enough God for honest and intelligent men long to continue worshiping. He is a God who must be persuaded, and propitiated and bought off. He must have intermediaries in heaven, and an intermediary on earth. That is the priest. . . . *The priest and all his ways and interferings must perish, he and his God together.*

He sees in the Roman Church the constant and consistent enemy of all true liberty of conscience in religion, freedom of thought in the intellectual world and democracy in human relations. Himself an Episcopal clergyman, Dr. Rainsford's clear sight sees and his clear mind reasons just as straightforwardly on his own and other Protestant denominations' shortcomings. He calls his own a "class" church.

GREAT THEOSOPHISTS

THERE are lives that Theosophists and all others would do well to study for many reasons, not the least of which is that mankind may learn to do justice to its benefactors. If, as the MASTERS of theosophical teaching and example affirm, "ingratitude is a crime in Occultism," then no true Theosophist but should do his utmost to "vindicate calumniated but glorious reputations," if he would not be accessory to one of the basest of crimes—a crime with which history's pages are filled; worse still, a crime that history constantly commits. Perhaps one of the greatest barriers to that help which all need and which MASTERS long to afford, is the almost universal prevalence of the ingratitude which suffers the name and fame of those Great Souls who have labored in our midst to lie buried under obloquies, with few, indeed, to "do them reverence," or to defend the purity of their mission.

The great unthinking—rather, misinformed—mass still relies upon the knowledge and the good faith of its "authorities," accepting as the truth, the whole truth, and nothing but the truth, whatever it finds in its books of instruction—histories, encyclopedias, biographies. Thus every pioneer, every heroic figure in certain departments of human affairs, is invariably misrepresented and distorted, where not positively calumniated; not only during his lifetime, but for long centuries after. Mankind suffers inconceivably from this lamentable fact; for who will pay attention to the testimony of a discredited career? Thus one of the greatest of duties rests continuously upon all those who would serve the cause of Humanity; the duty to uphold the reputations of those calumniated philanthropists, that the World may not, through the heedlessness of the many, the calculated sophistries of the few, lose the priceless benefactions that should be the incorporeal hereditaments of succeeding generations. We purpose, then, from time to time, to write of some of those whom mankind has been led by subtle arts and specious half-truths to ignore, deride, despise, in order that justice may be done, ingratitude in some part diminished, and the whole armor of loyalty be put on by all who believe that there is no religion higher than Truth.

THOMAS PAINE

Who was Thomas Paine? Sectarian Christian writers have held him anathema for more than a century. Scarce a pulpit in the land but has resounded again and again to denunciations of him as an "infidel," an atheist, as immoral, as dishonest, as a drunkard —this during four generations of the "men of God." He is mentioned in the same terms in sectarian and secular publications which cater to the established vestments. Catholic literature (and some

Protestant) with true Jesuitical craft recites that he "repented" on his death-bed, confessed his sins, asked that prayers might be offered up for his "forgiveness." Secular history says that he was the son of a Quaker; that his school education ceased at 13; that he was twice employed and twice dismissed from Government employ, the last time because he was preparing to flee the country to escape his debts. True, profane writers admit certain great events in his career, but always coupled with minimizing comments, so that the shining of this human sun is obscured by the fogs thrown up by interested commentators.

Who was Thomas Paine? Let us put those great events before us, and in the light of their significance, judge for ourselves. After being dismissed in disgrace for planning to dodge his creditors—as they say—the fact is that Thomas Paine came to America bearing warm letters of introduction to nearly every prominent patriot in the Colonies. This was in 1774, when Paine was in his 37th year. All those letters were written by Benjamin Franklin, then in London, who had met Paine and was greatly impressed with him. The unthinking do not reflect that Franklin was not to be accounted a fool, and that Franklin's opinion and confidence form a curious contrast to what "history" would have us believe was Paine's character and career up to that time.

The warmest of old Ben's letters was addressed to his own son-in-law, Richard Bache, of Philadelphia, who introduced Paine to Robert Aitkin, proprietor of the *Pennsylvania Magazine*. Robert Aitkin had perspicacity enough to make Paine editor of his magazine. Remember that at that time Philadelphia was the metropolis of the Colonies, and the *Magazine* its most important periodical. Thus this disgraced and disgraceful "Tom" Paine—as "history," secular and sectarian, would have us believe—was at once at the very axis and center of the gigantic turmoil of the period just preceding the American Revolution. Less than two years after this discredited Columbus of the new world of the Republic of Conscience made his voyage, he issued to the beleaguered and bewildered Colonists his pamphlet, *Common Sense*. This was on January 9, 1776. So powerfully did it impregnate the minds and hearts of the people that it, more than any and all other factors, produced the *Declaration of Independence*. For this we have the word of Washington, Hamilton, Jefferson, Franklin, and many others.

But the glow of enthusiasm which made all things seem possible, and fired the Continentals to dare and do, speedily waned before the succession of defeats brought about by the trained power of British troops, the subtle disintegration by Tory plots and counter-plots, the chaos and confusion, the ambitions and greeds among the Rebels themselves. Even the great Washington was in despair.

He besought Paine to once more essay with the pen what the sword had failed to accomplish—to energise and sustain the weakened will of the country. In December, 1776, then, Paine spoke on paper's silent rostrum the immortal opening words of *The Crisis* —"These are the times that try men's souls." From that hour the War was won—the sword but followed out the furrows traced by Paine.

Paine was made Secretary of the Foreign Affairs Committee of the Continental Congress. Who has read in small part the story of the sordid cabals and intrigues constantly casting the country's hopes into the smoldering fire of failure—he knows what Paine must have seen and heard and pondered over in the weary depths of his great heart. He dared to tell the public things the public had fell need to know, despite the "ethics" of his situation. Once more he was discredited and disgraced before that very people he had served. On went the War with its tumultuous waves of rare triumphs and its terrible deep troughs of defeat and despair; at each hollow point, where all seemed engulfed, another of the *Crisis* pamphlets would appear; this throughout seven fateful years. At each emptied moment, Paine filled once more the cup of courage. Thus disgraced Paine gave grace to all and spelled the final triumph out of the broken letters of defeat.

Although history holds him out to scorn for betraying to the public official secrets, it has, nevertheless, to report that within a year the Pennsylvania Legislature made him its Clerk. A year later he went to France as secretary for John Laurens on a mission to obtain money for the hard-pressed Continental Congress which had so recently repudiated him. As much to Paine's influence as Laurens', to say the least, the mission was successful and the French King sent them home "with 2,500,000 Livres in silver and in convoy a ship laden with clothes and military stores." When one recalls Hamilton's urgent letter to Washington, praying for shoes to cover the bleeding feet of his men, just prior to the march against Cornwallis, the importance of this mission to France can be sensed. It can be sensed still more—and Paine's surpassing value of "Common Sense" (the *pseudonym* he used in writing the *Crisis* series) to the cause—when the student pries out the fact that in February, 1782, Washington officially asked the Continental Congress to give Paine a trifle of financial succor. The grudging Congress granted him $800 "on condition that he should use his pen in support of the Country." Oh, how that Congress' little big men must have inwardly groaned thus to have to inscribe indelibly a circuitous recantation! Implicit in this record is the fact of Paine's great poverty. He who had time to serve a Nation's needs, had no time to serve his own. The War won, the State of Pennsylvania granted him by Act of the Legislature, 500 pounds; New

York State presented him with a farm of 277 acres at New Rochelle, and the Continental Congress—Act of Reparation second—a year later, in 1785, gave him $3,000. Paine, for the moment freed from penury, turned busily to other service and perfected an iron bridge to replace the structures of wood and stone hitherto almost solely used. In 1787 he left these shores, going first to France and then to England. In Paris and in London his bridge model was exhibited, exciting the wonder of the crowds and the admiration of engineers.

The fire of liberty which in America has been a light to the world, broke out in France into a conflagration. Liberty became license, and the bloody excesses frightened the world, even the well-wishers of human progress, who could not see in the fury of the mob the *Karma* of long centuries of Bourbonism, nor the new birth in the midst of the agonies of death. Burke, the mighty man of England, wrote his *Reflections Upon the Revolution in France*—whereat the reactionaries of the world, the fatteners upon the theory that Government exists for the sake of the Governors, set up a vast acclaim. Paine, by now the fêted and petted of the party of Burke and Fox, straightway wrote *The Rights of Man* in reply—a work that served in Europe as *Common Sense* and the *Crisis* had leavened the lump in America. Damned once more in England for the unpardonable sin of breach of partisan "ethics," Paine was pursued by the long arm of the English government itself—at that time prime exponent of reaction. His book was suppressed, all possible copies confiscated and burnt, its circulation made a crime, and sentence of outlawry passed upon Paine. But the book circulated more furiously by stealth than ever it could by official permission. This was at the end of 1792. The situation could not be better stated than by a remark put by Lady Stanhope into the mouth of no less a person than Pitt. "Pitt used to say," she averred, "that Tom Paine was quite in the right, but then he would add, 'What am I to do? As things are, if I were to encourage Tom Paine's opinions *we* should have a bloody revolution'."

The sentence of outlawry was but an impotent curse, for Paine, his work done in Britain, had gone to France. France, for all her intoxication with the new wine of "Liberté, Egalité, Fraternité,"—France knew a true Apostle of Liberty, and—"republic" though she was—gave him a more than Royal welcome. The National Assembly declared him a Citizen of the Republic; some number of Departments elected him forthwith as their Deputy to the Convention. Paine accepted the election as the representative of the Pas-de-Calais department and sat in the Assembly. He knew no word of French, but, when he spoke, the Deputies listened with attentive respect to his translated speech. True, as ever, to the sweet path of true Freedom he voted and spoke against the execu-

tion of the King. When the Girondists fell, Paine was expelled from the Assembly, once more declared a foreigner, and arrested for treason.

On the way to prison he left with Joel Barlow, American ambassador and his firm friend, the manuscript of the first part of the *Age of Reason,* which he had written during those thrilling days. He went to prison December 28, 1793, and there he was kept for ten months, each day expecting to see himself called forth to enter the tumbril that should transport him to the embrace of dame *Guillotine.* During this incarceration he wrote the second part of the *Age of Reason.* The tipsy government changing from one to another party, Paine was at last set free, restored to citizenship and to his seat in the Convention, where he sat until 1795.

"History" recites that Paine published an "attack" on Washington during this period. Over against that, to whose honor you will, set the other fact that Washington himself said and wrote, "Under God, the American people owe their liberty to Thomas Paine more than to any other man." Few picture the circumstances under which Paine's "attack" on Washington was written. The Republic of France, beset by a Continent in arms, England, recent slave-owner of the American Colonies, in the fore of the encircling host of the enemies of French liberty, Paine longed for the aid from America that France had given the struggling Colonists. Washington, stern patriot, was determined to keep the infant American Republic free from the dangers and the costs of the European struggle. The situation paralleled the conditions existent from 1914 to 1917 when Roosevelt would have had America do her part in the Great War for world liberty and Wilson was determined to keep us "out of war." Washington's view prevailed in 1795 as Wilson's in these latter days. Few reason out that had Thomas Paine's ardent world-patriotism prevailed over the national patriotism of Washington, we had been spared the "War of 1812," and the West have been spared the Great War of 1914. Who was right—Roosevelt or Wilson, Washington or Paine?

Paine returned to the United States once more in 1802, in his 65th year. His attack on Washington had cost him many friends of eminence; his *Age of Reason* had cost him the enmity of countless thousands who had before spoken his name with pride. The ensuing years were seven lean years of isolation, of loneliness, of poverty, of ill health. The starved and aged frame collapsed in 1809, and Thomas Paine was "dead." William Cobbett of English fame, in 1819 exhumed the poor pitiful bones and carried them back to the country of their birth. In 1839 the citizens of New Rochelle erected a tardy monument to his memory as their sole claim upon the hall of fame.

Who was Thomas Paine? Let Theosophists ponder the theme. It has been written by one who ought to know that the Adepts Themselves were behind the American Revolution, and some of Their representatives were visible actors in that mighty drama. Shall we weigh and adjudge Thomas Paine by what his enemies have said of him? By what his friends have recorded? By his works and wisdom? By his own profession of faith—a profession to whose searching depths his whole life bears faithful witness? This was his profession of faith:

THE WORLD IS MY COUNTRY; TO DO GOOD IS MY RELIGION.

Read the record of Thomas Paine in the light of that profession—and receive the illumination and inspiration which will flow from it. One word more:

The absence of the Christian "God" from the Declaration of Independence and from the Constitution of the United States is due to the influence of Thomas Paine. Religious freedom throughout this broad land, where sects thrive, but Liberty of Conscience still prevails, is due to Thomas Paine. And now, after a century, the vast educative power of the *Age of Reason* has, as he himself foretold, put the certificate of death upon "revealed religion."

DEALING WITH MINDS

We have to learn that we are dealing with minds which need *leading,* by presenting wider ideas. We can say a great many things if the right manner is adopted and the right, kindly feeling held. It does no good to arouse opposition, and this is most forcibly done if ridicule is used. In any effort to point out fallacies every factor counts: a harsh, uncompromising voice, an abrupt manner, together with words whose significance is unfriendliness—these can easily provoke a charge of intolerance. To point out where a system of thought is inadequate, however, is not "tearing it down." The motto of Theosophists is: "There is no religion higher than Truth," and all philosophies must be able to stand the most rigid and critical examination in its light, or they are valueless; everything must stand upon its own merits. If this is pointed out, and the talk is in the line of examination of merits, and the pointing out of demerits in the endeavor to reach the true, no one can find fault; candid, unprejudiced examination appeals to all.—R. C.

STUDIES IN THE SECRET DOCTRINE

IV.

The World of Archetypes

WE have made more than one reference to absoluteness of knowledge as distinctive from its relativity. The Absolute as a basic fundamental, as a positive principle, still remains an unsolved conundrum in western metaphysics and philosophy. As a prefix "absolute" is used to denote that aspect which is other than all covered by the term relativity; but even in this the nature of the differences which exist is more than verbal. Ours is not a philosophical age, and ordinary folk are apt to use terms and expressions very loosely, thus the confusion of debate growing worse confounded.

As an expression, "Absolute Knowledge" is bound to confuse students. In the *Secret Doctrine,* the term Absolute is used as a Fundamental Principle, which is beyond all pairs of opposites and is not one of any pair. It is neither rest nor motion, neither light nor darkness, neither spirit nor matter, neither being nor non-being. It is therefore neither knowledge nor nescience. As the Commentary quoted clearly shows: "the *Absolute* is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life." (Vol. II, p. 34.) Therefore, when we speak of Absolute Knowledge, we do not mean knowledge of or about the Absolute; nor do we imply the knowledge hidden in the Absolute; nor Knowledge which is Absolute Beness. Of that Absolute-Beness-Knowledge-Nescience it is futile to talk; from that "all speech with the mind turns away, unable to reach it," as the *Taittirya Upanishad* has it; all that we can say of That is, "Naiti, naiti," "not this, not this"—

> "Who asks doth err,
> Who answers, errs. Say naught!"

The *Secret Doctrine* accepts the relativity of the universe of phenomena.

> Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. But it is not against metaphysicians, but against physicists and materialists that Esoteric teachings have to fight. . . . (Vol. I, pp. 295-296.)

This universe of phenomena, illusions, *maya,* is the universe of relativity. Mathematicians and metaphysicians, however, posit a universe other than and beyond that of relativity and which is sometimes mistaken by Theosophical students for the Absolute of

the *Secret Doctrine*. This other universe, as opposed to and distinct from that of relativity, is the world of *noumena,* of unity of ideas, of things-in-themselves, about which we have been speaking. The Absolute is neither the universe of noumena nor of it; nor is It the universe of phenomena or of it;—THAT is above and beyond and behind absoluteness and relativity, of knowledge, of ethics and of everything else.

The worlds of noumena and of phenomena constitute a pair like spirit-matter, light-darkness, day-night, rest-motion, cause-effect and all others, and they are aspects or phases in manifestation which enable us to posit the Absolute-Beness. Knowledge-nescience is also one such pair.

In the condition of pralaya "the seven ways to bliss were not" and "the seven sublime lords and the seven truths had ceased to be"[1]; at the dawn of Manvantara the "Primordial Seven, the First Seven Breaths of the Dragon of Wisdom"[2] take their place in manifestation. Thus knowledge as a factor in manvantaric manifestation and pralayic rest is recognized by the *Secret Doctrine*.

We must be clear in our grasp of the fact that Absoluteness of Knowledge is not knowledge of the Absolute. Absoluteness of Knowledge spoken of in modern philosophy and metaphysics (*e. g.*, "Absolute Ethics" of Herbert Spencer in his *Data of Ethics*), is not the Absolute of the *Secret Doctrine*. Absoluteness of Knowledge is what is described in the *Secret Doctrine* as Dzyu, and its "antithesis is Dzyu-mi, that which deals with illusions and false appearances only"[3], which is what we term relative knowledge.

In considering the double aspect of knowledge we referred to the world of Unity of Pythagoras, to that of Ideas of Plato, to that of Things-in-themselves of Kant. In the very nature of things relativity of knowledge implies a plurality of worlds, two of which modern philosophy accepts, if not for purposes of practical application, at least for those of speculation and debate. These are the worlds (1) of senses and sense-impressions, and (2) of mind and understanding. The inter-relationships of these two worlds—which one gave birth to the other, which is of more value to the advancement of knowledge, in the processes of experience, for the growth in learning, etc.—are all subjects of vital interest; but while these problems are being discussed and the worlds of sense- and mind-phenomena are being investigated, the world of noumena has ceased to exist for scientist and philosopher alike as far as practical application is concerned. We must leave them to settle their differences as to the relative values of senses and reason. In their exact wisdom they have not even approached the point which the

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[1] *S. D.* Vol. I, p. 27.
[2] *S. D.* Vol. I, p. 31.
[3] *S. D.* Vol. I, p. 108.

Stoics had reached when Carneades attacked them with his persistent criticism. In establishing the criteria of knowledge the Stoics and their opponents sometimes forgot and more often misunderstood the world of noumenon. What has been twenty-four centuries ago again is and the depth reached is a profounder one, such is the mysterious recurrence of ideas in civilizations, especially in our Kali Yuga. As men return to earth they are accompanied by their thoughts and arguments. From the world of relativity to the world of relativity they ever go.

Let us turn our thoughts to the absoluteness of knowledge and the world of noumenon. Pythagoras conceived of Unity underlying diversity and the knowledge of that Unity was the objective of those who were guided by his wisdom. Following him Plato described the World of Ideas from which all forms proceed. These two, we are informed, were initiated into "perceptive mysteries," and while the influence of the former on European civilization is not so well known as that of Plato, we must not overlook the fact of Pythagoras being the Father of European Esotericism. The abstruse metaphysics, the philosophy of numbers, the science of music and forms, the symbolism of virtues, forces and gods, which Pythagoras taught in the silence of the sanctuary, have naturally escaped the attention of the concrete mind of the race to which we belong. Plato, however, fortunately for the West, does not share the same fate and his influence on European civilization has not only been immense and lasting but is also traceable and recognized.

"Out of Plato come all things that are still written and debated among men of thought," wrote Emerson, an intuitive seer greatly influenced by Asiatic and especially Indian thought. Kant's world of things-in-themselves, Spencer's Absolute Ethics as distinguished from relative ethics, are the outcome of the influence which Plato's Ideas exerted and still continue to exert on modern thought.

> Now for Plato there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.[1]

The *Secret Doctrine* teaches that all phenomena are rooted in noumena. Every phenomenon has its noumenal counterpart. The entire phenomenal world is a reflection of the noumenal world. The world of noumena is the world of Pythagorean Unity which underlies all diversity of the worlds of phenomena; nay, makes it possible. It is the world of Platonic Ideas from which all forms in the worlds of phenomena proceed. It is the world of Kant's Things-in-Them-

[1] H.P.B. in *Lucifer*, July, 1892; see THEOSOPHY, Vol. V., p. 105, January, 1917.

selves which make possible the world of things-as-they-seem, *i.e.*, phenomena.

The knowledge of this world of noumena is the Absolute Knowledge referred to above—spoken of as Dzyu in the *Secret Doctrine*. The knowledge of the world of phenomena is relative and is spoken of as Dzyu-Mi in the *Secret Doctrine*. We want to understand the World of the Real, the world of Dzyu.

The Theosophical teachings about planes, worlds, globes, and spheres, have been often misunderstood. Tendencies begotten of theological creeds and beliefs are inherent in most of us and these unconsciously to ourselves color our imagination, our image-making faculty, which is an aid in our understanding of Theosophical truths about worlds—physical, psychical, spiritual. We are very apt to picture hell beneath our feet and heaven on the other side of the blue sky though we name them Kama-loka and Devachan. Our theological and Theosophical geographies get mixed. Next, our scientific education inoculates us with the serum of materialism and although we do not know it we have a strong tendency in the direction of materializing theosophical teachings, so that we may be "able to *sense* the meaning of it all," as people so often put it. Metaphysical concepts are not to be sensed—they cannot be seen either by telescope or microscope; they have to be conceived in the womb of mind and what is conceived must be reflected upon. The conception of truths followed by a reflection upon them are two definite steps in the process of understanding Theosophical teachings. Reflecting upon what is conceived is a difficult practice; conceiving is a process which involves the thinker and his instrument of thought, the man and his mind, and it produces a definite relationship between them. Conception takes place in the womb of mind and reflection is the energizing power of the man himself, who feeds, nourishes and sustains what has been conceived.

We have thought it necessary to digress a little and refer to this because we are aware of the difficulty in the way of the earnest student of the *Secret Doctrine*. Its teachings cannot be sensed—that is, that part of our cerebral hemisphere which learns from impressions from without and by its powers of co-ordination of impressions makes sense out of it all, if used in grasping of *Secret Doctrine* truths, is bound to materialize and thus distort them. Many so-called Theosophical teachings are such materializations and distorted materializations at that. In the case of worlds and planes, globes and chains of globes, such materializations tinged with theological-complexes have produced geographical localities, measured and mapped, minutely described, whose inhabitants are classified according to the color of their astral-skins (named auras) and who live in purgatory and paradise. The metaphysical concepts of states of consciousness and subjective processes which take place

therein are misunderstood and wrongly explained. Let us not forget that that is not the Path of Wisdom which takes us from matter physical to matter super-physical, but that is the true one which takes us from matter to spirit, from form to life, from consciousness to self-consciousness, from self-consciousness to All-Self-Consciousness.

With this necessary warning, let us proceed with our study.

There are two worlds—the world of noumenon and that of phenomena. Theologians, scientists and philosophers from time immemorial have classified and explained them in many ways, sometimes rightly, more often incorrectly. Mystics, occultists and Theosophists of all ages and every clime have solved their mystery and have taught in parables and by emblems and symbols the earnest in heart and mind.

The principle underlying this teaching is clearly set forth in the following:

> Two contrary forces . . . transfer Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. Everything that *is, was,* and *will be,* eternally *is,* even the countless form which are finite and perishable only in their objective, not in their *ideal* form. They existed as Ideas in the Eternity and when they pass away, will exist as reflections. (Vol. I, p. 282.)

A footnote to the above says:

> Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

Now, Theosophy or the Wisdom-Religion, has divided the world of phenomena in seven divisions, each of which is a counterpart-reflection of the world of noumena. These seven divisions are further sub-divided by seven in almost endless directions. Let not the student be disturbed by the presentation in the *Secret Doctrine* of classifications which are other than seven-fold. While emphasizing and adhering to the seven-fold scheme of manifestation and evolution, the book examines other schemes and systems, points out their errors or their merits and unveils truths, half-truths and falsehoods.

The world of noumena may be described as the subjective aspect of the world of phenomena which is objective. The chief characteristic of the former is its basic and fundamental unity, as diversity is that of the latter. Many similar things are reflections of the same being, just as many thoughts flow from a single ideation. These two worlds are not geographical areas, one lying within or above the other. An insignificant-looking but important foot-note says:

A world when called "a higher world" is not higher by reason of its location, but because it is superior in quality or essence. Yet such a world is generally understood by the profane as "Heaven," and located above our heads. (Vol. I, p. 221.)

The world of noumena, of unity, of ideas, of things-in-themselves, and that of phenomena, diversity, forms and things, are like spirit-matter: the latter does not exist without the former. Even a short reflection on the following extract will reveal the true relationship subsisting between them:

The life-principle, or *life energy,* which is omnipresent, eternal, indestructible, is a *force* and a PRINCIPLE as *noumenon,* atoms, as phenomenon. It is one and the same thing, and cannot be considered as separate except in materialism. (Vol. II, pp. 672-673; also compare Vol. I, p. 177.)

There are two conditions or states at every point of space and at every second of time throughout manifestation and they are designated worlds. The term plane is often misused and impression is given and accepted by many that a plane is a material locality, while, truly speaking, it is a state of consciousness. If we keep this explanation in our thoughts, the true meaning of the two worlds of noumena and phenomena will become clear. Reaching or living in the world of noumena, therefore, is a condition of consciousness to be realized, not a movement in matter. The two states—noumenal and phenomenal—are everywhere present all the time.

Just as the Absolute is sometimes spoken of for purposes of explanation as the *World* of the Absolute, so also the world of primal subjective differentiation is described as the archetypal world in and from which all beings and all things are conceived and formed.

Some confusion exists in the minds of many students because the world of noumena is sometimes spoken of as the archetypal world. That expression has been used in more than one sense, and it is necessary in the pursuit of our study to clear our minds of that confusion.

The archetypal world is an expression of Platonic philosophy —the world as it exists in the mind of the Deity.[1] The world, the mind and the Deity are different aspects of one and the same Principle-Substance. The Deity conceives in Its mind a world by reflecting Itself therein. Deity is the creator, Its mind is the retainer, sustainer, preserver, of ideas or archetypes which are objective (or a world) to their creator. This mind of Deity which holds in its embrace the ideas is the first Mother—the primal womb, in which the Father begets the Son—the world. The son has in him embedded father-mother; the mother has in her womb father-son; the father has in his ideation mother-son. The world has in it embedded

[1] Cf. *S. D.* Vol. I, p. 200.

the Deity and Its mind; the mind has in its womb the Deity and the world; the Deity has in Its ideation Its mind and world. The archetypal world is the world in which the three states or conditions or planes manifest and are still one.

A note of warning and explanation as to the word mind, in the expression, "the world as it existed in the mind of the Deity": Elsewhere, for instance in one of the most important passages in Vol. I, p. 328, a different terminology is used. In passing we may point out that Cosmic Ideation, Cosmic Energy and Cosmic Substance correspond to Deity, mind and world of the equally important foot-note on p. 200 of Vol. I.

This world in the mind of the Deity, this cosmic substance which is energized by cosmic ideation, is the world of noumena, in which inheres, in which lives, the world of phenomena, in their abstract and archetypal aspects.

In Shankara's metaphysical system of thought Ishvara, Shakti and Maya are the Deity-Father, Mind-Mother and World-Son. As our Theosophical students are more familiar with the *Gita* let us draw their attention to the seventh discourse, where Shri Krishna (Deity-Father-Ishvara) speaks of His dual nature—inferior and superior—and describes the latter as the "womb" in which "creation springs" (Mind-Mother-Shakti) and the lower, the source of matter (World-Son-Maya). This latter is Mulaprakriti as the higher (Mind-Shakti) is the "Daiviprakriti, the Light of the Logos" of which the *Secret Doctrine* speaks ever and anon. It is also Fohat and the female-side of manifestation, Virgin who becomes Mother and yet remains Virgin. It is Sophia wedded to Theo, Bodhi wedded to Bodha, whose progeny is the Christ and the Buddha, the Anointed One and the Enlightened One. This digression has been necessary in our attempt to show how the world of noumena—archetypes—is the world of Absolute-Knowledge and enables us to draw the logical conclusion that the world of phenomena gives knowledge which is relative.

We need not attempt here to expound and discuss or describe and explain the origin of this world or state; nor to compare and differentiate between the first, or World of the Absolute, and the second, or archetypal world. We must leave the student to study the teachings and see the picture which emerges from the diagram and description on p. 200 of Vol. I. Suffice it to point out that the archetypal world mentioned in the diagram is *not* the world of noumena—archetypes of which we have been speaking. That world is the second of "the three higher planes of the Septenary Kosmos"; and that brings us to the second meaning of the expression, archetypal world. The builders build models after the patterns in the mind of the Deity. The world of models is also the model world; it is made up of models and is in itself the model of succeeding

worlds in or on which forms succeed models. This model world is called archetypal world and all models on it or in it are called archetypes. The same foot-note quoted above speaks of "a world made as a first model, to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity." The diagram on the same page indicates the position of this archetypal world.

The relation existing between these two, the first of which we shall call the noumenal world and the second the archetypal world, will become clear to the thoughtful student of the following extracts:

> For, as soon as DARKNESS—or rather that which is "darkness" for ignorance—has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.
>
> At this stage of action, the Demiurge is not yet the Architect. Born in the twilight of action, he has yet to first perceive the plan, to realize the ideal forms which lie buried in the bosom of Eternal Ideation, as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant. . . . (Vol. I, p. 380.)[1]

Many will probably read all that is said with an air of abstraction and regard the noumena and archetypes as cold and distant, and abstruse metaphysical concepts, beyond their mortal minds. Let us try to vitalize them and make them living.

It is said, as above, so below, and to make an application of the axiom would be a profitable task in the study of our subject. Ideas in archetypal regions produce idols in concrete worlds. Tables are seen and used on earth because tabularity exists in its archetypal counterpart. Manifestations on this plane are reflections of their archetypes on a subtler plane. Suicides and murders on the physical plane are symbols of those on higher ones with which "lost souls" are related; maternal love typifies the compassionate love of the Great Ones for the child humanity; conjugal love represents the union of the lower and higher selves; day and night signify *manvantara* and *pralaya;* birth and death indicate manifestation and disintegration of atoms and systems; earthly man stands for Heavenly Man; private societies and secret fraternities betoken the sacred and little-known Brotherhood, as ceremonial entrance into the former copies the Great Initiations in the latter; the frauds and charlatans of Occultism point silently to the existence of the White Magician; and so in all departments and provinces of Nature in an endless range of succession, till we feel overpowered by and bewildered at the plumbless depth and unscalable height and marvelous expansion on every side.

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1 Compare also Vol. II, p. 36.

AMONG FRIENDS

"IF YOU are on amicable terms with the janitor, a city apartment isn't such a bad place after all in which to spend a holiday." Doctor stretched out luxuriously in his long, well-cushioned steamer chair, as he continued, "What magic do you use, Mother, with this fuel-dictator that he treats you so humanely?"

"Maybe a little application of Theosophy," laughed Mother. "After all, you know, perhaps he is a human being who really *wants* to please us if he can."

It was Washington's Birthday, and February seemed to be trying to see just how far she could go in supplying trials for the human organization. Time and weather had precluded a country holiday. Furthermore, Bobbie, who sometimes served as a valid excuse for an outing, had been taken South by Mrs. Crystal, so those remaining members of the Family who were available, and could summon the leisure, foregathered in town.

"Washington's Birthday," soliloquized the Judge, who had been warming his hands at the radiator when Doctor came in. "Wouldn't it be wonderful to sit down today with the 'Father of his Country' and talk it all over, and get his viewpoint on some things?"

"You can get a great deal from his papers and writings, Judge," remarked Mr. Browser, looking up from the book he was seemingly absorbed in. "Read Thomas Paine, too, and Franklin, Jefferson, and Alexander Hamilton—they'll all give you a background from which to study Washington and his times."

"Yes, I know," was the answer, "and I believe Paine's writings were perhaps the determining influence that made the Revolution possible. But I have no idea that any of these others 'formed' Washington, or influenced him basically to any extent—he was self-energized."

"Why, it was at the suggestion of Washington and others that Paine wrote 'Common Sense,' " said Pilgrim warmly. "Washington was not the influenced, but the *mover* in the work in hand."

"Well, supposing he were here today and we all sat down to talk it over, as the Judge suggests," remarked Mother thoughtfully, "do you suppose we would really get at much; that Washington would disclose himself to *us?* It has always seemed to me," she added, turning earnestly to the Judge, "that there was something or someone *within* or *behind* Washington—a definite plan, with movers behind the scenes of the great drama of the formation of this Republic."

"Why, that would make Washington a mere lay figure," exclaimed Doctor dissentingly.

"Not at all," returned Pilgrim vigorously, "especially as

there are clear indications that he knew what he was about at every moment. Nor is Mother's idea at all out of line with the Theosophical teaching. Remember that letter," turning to Mr. Browser, "that the Master wrote to Mr. Sinnett, and what it says of historical events?"

"Yes, and a part of it was reprinted in *The Ocean of Theosophy,*" answered Mr. Browser, turning to the book-case. "Here it is on page five—it goes on to say:

" '. . . How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The precise condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was the results, the causes of which were masked from view. To account for these results, many have in different ages invented theories of the interposition of gods, special providences, fates, the benign or hostile influences of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history," the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents.' "

There was a silence after the reading; then Doctor spoke, "Did you notice that sentence to the effect that the visible heroic figures might be only the puppets of the Masters, or Adepts? What was there, then, so out of the way with my 'lay figure' comparison?"

"But don't you see a difference, Doctor," asked Pilgrim, "between being *consciously* and unconsciously used as an instrument for the amelioration of the race by higher beings? Not that there is any discredit in being used all unaware for beneficent purposes —quite the contrary. But to my mind a great, wise, unwavering, steadfast, far-seeing character such as Washington represents could hardly be other than a *conscious* agent of beneficent powers. Again, consider his obstacles and then the work performed—and his subsequent self-effacing course. There was wisdom in action! Consider Washington's youth, too; there was no ordinary boy of his period."

"He is mentioned in quite a peculiar way, too, later on in *The Ocean,*" commented Mr. Browser. "Do you remember that passage in Chapter XIV, on Cycles—here it is on page one-twenty, after he has spoken of the Cycle of Avatars, Mr. Judge writes:

"'. . . In these cycles we can include mixed characters who have had great influence on nations, such as King Arthur, Pharaoh, Moses, Charlemagne reincarnated as Napoleon Bonaparte, Clovis of France reborn as Emperor Frederic III of Germany, and Washington the first President of the United States of America where the root of the new race is being formed.' "

"Notice the last ten words of that last sentence, Doctor," said Mother. "Doesn't that point to a special mission at a very particular time and place, even in the light of the great sweep of evolution?"

"Consider this, too," added Pilgrim, "France came to our aid, Lafayette bringing a sword to Washington—a rather significant incident—and there is little doubt—historical evidence to prove the fact, indeed—that the Count St. Germain influenced the French to aid the Americans. You remember what H.P.B. said of the Count, in the *Theosophical Glossary,* 'certainly the greatest Oriental Adept Europe has seen during the last centuries.' "

"It does seem fair and proper to put all these things together, and give them full consideration in the light of events when viewing the character and position of Washington." There was a judicial quality in the Judge's voice that seemed to appeal to Doctor—and convince him that his "lay figure" could be set aside.

"I remember running across a strange article in the old *Theosophist* some time ago," remarked Mr. Browser reminiscently. "Seems to me it was in 1883—yes, October, 1883. It was called *The Adepts in America in 1776,* and was written 'By An Ex-Asiatic,' who I thought must be William Q. Judge, because the article was dated, 'New York, June 25th, 1883.' And everybody who has seen a certain picture of the being we know as W.Q.J. must realize that Mr. Judge could rightly and knowingly sign himself 'Ex-Asiatic.' Well, the writer of that article seemed to be quite positive that Adepts, working through American freemasons, were concerned in the Revolution and formation of the United States. He points out particularly the calculated absence of dogmatic Christianity in *The Declaration of Independence* and *The Constitution of the United States*—in fact, he directly states that the Adepts oversaw the drafting of both these documents."

"Thomas Paine was one of the minds they worked through," continued Mr. Browser. "He was influenced by Adepts, with the help of Benjamin Franklin, to come to America, and at the suggestion of Washington, Jefferson, Franklin, and other freemasons,

Paine wrote *Common Sense,* which was the torch to the pile whose blaze burned away the bonds between England and America."

"Washington never forgot Paine's service to the Republic," remarked the Judge. "I remember reading one of Washington's letters to Madison, pointing out the value of Paine's work and suggesting that something ought to be done for the latter."

Mr. Browser had withdrawn a little from the rest and was running through some bound magazines in the book-case. "Ah, I thought so," he remarked suddenly. "That article I spoke of was reprinted in the Magazine THEOSOPHY in February, 1916. Just note this last paragraph; see how fully it connotes with that extract from the Master's letter that we referred to a few moments ago:

" 'More then is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism; they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.' "

"Ah, if we only had a Washington now in this period of crisis in our Country," said Mother softly.

"A natural wish, Mother," responded Pilgrim, "but what could a Washington do? You remind me of the people who wish the Christ were here; the Christ has been here and gone, and they knew Him not. We have the teaching and the example; this is *our* problem; what are we going to do with it?"

"True enough, Pilgrim," agreed Mother. "Washington did his work at *his* time. With his co-workers he laid the foundation for a republic of brotherhood and equal opportunity for all. But the nation has strayed far away from the lines of the Fathers—so it appears to me. As a result, the contrasts are becoming greater than ever—the rich are getting richer; the poor, poorer—capital and labor, as they are called, though they are just human beings and not *things,* are at swords' points and the quarrel does not get adjusted, no matter how they try. Will it be revolution?"

"Probably," and the Judge turned uneasily in his chair, "unless somebody lets go. The truth is that *everybody* must let go —stop the dogged insistence on his precious 'rights' and concede that 'the other fellow' has *his* place in the sun, too."

"But who is going to let go *first,* Judge?" queried Mr. Browser.

"That's just it," was the answer. "Many want to, but are afraid their opponents won't."

"We students of Theosophy can set an example," said Pilgrim quickly. "We have at least *some* philosophy; we are confident that karma and reincarnation are facts and not mere theories, and we can *live* on that basis, relying on the law of our own nature and resting in the great Self, which is the same Self of all. If any considerable number of us will sincerely do this, there will be no revolution, or at least its horrors will be greatly mitigated. Our duty is to think, live and promulgate Theosophy—*embody* it. The dynamic power of such united thought and action will strike fire in the hearts and minds of men who are in high place, and looking for a solution of national and world problems. They will not find it in socialism, in new political parties, in property laws, nor any outside thing—though legislation embodying true ideas might be framed. *Conscious* application of the ethics of Buddha, of Jesus, of H.P.B., in the light of karma and reincarnation, by any considerable body of people will make this country a paradise compared with what it is today."

"Well, we can't do it for the other fellow," remarked Doctor thoughtfully.

"No, he has to do it for himself," agreed Pilgrim. "But we can show him the desirability of doing it; we can demonstrate by our *lives*—not by talking about it—that men and women can live truly Christ-like lives even in this civilization, without being snuffed out. This means invoking the royal talisman of duty: we can each of us try to do his full duty—that will keep us fairly busy. And as *The Gita* says: 'Men follow whatever example they set.'"

HOMELY HINTS

Every working student of Theosophy must sooner or later meet some "Theosophical bumps." These are all good as they come, for if we "bump" anything it must be because we are off the straight road, and "bumps" are of consequence only as indications to us to look to our bearings. We would not feel them if we had not a "compass" inside. The purpose of life is to learn and it is all made up of learning, so these things, while they may not smile at the time, will be matters to smile at later on. Among the Greeks it was said that when the Earth was started rolling in space the Gods burst into a fit of laughter, just to see the thing go. So we—being those very Gods—can afford to smile at the follies we meet, and go on with the work of promulgating correct ideas for those who are able to receive them. We have to cultivate that attitude of mind spoken of in *The Bhagavad-Gita,* of being undisturbed by anything that may come to pass. And these disturbing things are the very means by which we arrive at that attitude.—R. C.

INITIATES AND INITIATION*

III.

THE *Bible,* from *Genesis* to *Revelation,* is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic Mss. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the Sodales of the Right Path and those of the Left. The great Schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of the "Sons of God" is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the holy one, is shown in the words pronounced by the dying Jacob. And here it may be well to quote a few sentences from Isis Unveiled (1,-555). The dying Jacob thus describes his sons: "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backward (*i.e.,* he will teach candidates *Black* Magic). I have waited for thy salvation, O Lord." Of Simeon and Levi the patriarch remarks that "they" are brethren: instruments of *cruelty* are in their habitations. "O my soul, come not thou into their *secret;* unto their *assembly.*" (Genesis xlix 17, 18, and 5 & 6.) Now in the original, the words "their secret" read "their Sod." And Sod was the name for the great Mysteries of Baal, Adonis and Bacchus, who were all Sun-Gods and had serpents for symbols. The Kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the Levites, in short, and that Moses was the chief of the Sodales. "The members of the Priest Colleges were called Sodales," says Freund's *Latin Lexicon* (IV-448).

It follows that, if Moses was the Chief of the Mysteries, he was the Hierophant thereof; and further, if, at the same time, we find the Prophets thundering against the "abominations" of the people of Israel, that there were two Schools. "Fiery Serpents" was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the Good Law, the traditional teachings of Moses, and to all those who followed Black Magic. Isaiah, when referring to the "rebellious children" who will have to carry their riches into the lands whence came "the viper and *fiery* flying *serpent,*" or Chaldea and Egypt, meant the sorcerers of those lands.

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* Collated from *Isis Unveiled* and *The Secret Doctrine.*

The "war in heaven" is shown, in one of its significations, to have referred to those terrible struggles in store for the Candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner Man* had to either slay them or fall. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations, and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality, in Eternity.

Truly says Rabbi Simeon Ben Iochai that to understand the meaning of the Dragon is not given to the "companions" (students, or Chelas), but only to the "little ones," *i.e.*—the perfect Initiates. Such was the name given in ancient Judea to the Initiates, called the "Innocents" and the "Infants," *i.e.*, once more "reborn." This *key* opens a vista into one of the *New Testament* mysteries; the slaughter by Herod of the 40,000 "Innocents." There is a legend to this effect, and the event, which took place almost a century B. C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the *New Testament*, Herod stands for Alexander Jannaeus (of Lyda) whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.

"The work of the beginning the companions understand; but it is only the little ones who understand the parable on the work in the Principium by the *Mystery of the Serpent of the Great Sea.*" (Zohar ii. 34.) And those Christians who may happen to read this, will also understand by the light of the above sentence who their "Christ" was. For Jesus states repeatedly that he who "shall not receive the Kingdom of Heaven as a *little child,* he shall not enter therein"; and if some of his sayings have been meant to apply to children without any metaphor, most of the references to the "little ones" in the Gospels relate to the Initiates, *of whom Jesus was one.* Paul (Saul) is referred to in the *Talmud* as the "little one."

The seer, as well as the initiates, notwithstanding their veiled phraseology, clearly show that the first chapters of *Genesis* relate to the *regeneration,* or a new birth of man, not to the creation of our universe and its crown work—MAN.

Says Manu: "The Sovereign Master who exists through himself, divides his body into two halves, male and female, and from the union of these two principles is born Viradj, the Son." ("Manu," book I., sloka 32: Sir W. Jones, translating from the Northern "Manu," renders this *sloka* as follows: "Having divided his own substance, the mighty Power became half male, half female, or *nature active and passive;* and from that female he produced VIRAJ.") There was not a Christian Father who could have been ignorant of these symbols in their physical meaning; for it is in this

latter aspect that they were abandoned to the ignorant rabble. Moreover, they all had as good reasons to suspect the occult symbolism contained in these images; although as none of them—Paul excepted, perhaps,—had been initiated, they could know nothing about the nature of the final rites. Any person revealing these mysteries was put to death, regardless of sex, nationality, or creed. A Christian father would no more be proof against *an accident* than a Pagan *Mysta.*

It was usual then, as it is now, among the intolerant clergy of opposing religions, as well as among the lower classes of society, and even among those patricians who for various reasons had been excluded from participation in the Mysteries to accuse, sometimes, the highest hierophants and adepts of sorcery and black magic. So Apuleius, who had been initiated, was likewise accused of witchcraft, and of carrying about him the figure of a skeleton—a potent agent, as it is asserted, in the operations of the black art.

Paul, the Apostle of the Gentiles, was brave, outspoken, sincere, and very learned; that he had been, partially, at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the initiates, are so many sure ear-marks to that supposition. Another proof lies in the following fact: The apostle had his head shorn at Cenchrea (where Lucius, *Apuleius,* was initiated,) because "he had a vow." The nazars—or set apart—as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the nazars were a class of Chaldean theurgists. Jesus belonged to this class.

Munk says that the "Nazireate was an institution established before the laws of Musah." This is evident; as we find this sect not only mentioned but minutely described in *Numbers* (chap. vi.). In the commandment given in this chapter to Moses by the "Lord" it is easy to recognize the rites and laws of the Priests of Adonis. The abstinence and purity strictly prescribed in both sects are identical. Both allowed their hair *to grow long* as the Hindu coenobites and fakirs do to this day, while other castes shave their hair and abstain on certain days from wine. The prophet Elijah, a Nazarene, is described in *2 Kings,* and by Josephus as "a hairy man girt with a girdle of leather." And John the Baptist and Jesus are both represented as wearing very long hair. John is "clothed with camel's hair" and wearing a girdle of hide, and Jesus in a long garment "without any seams" . . . "and very white, like snow," says Mark; the very dress worn by the Nazarene Priests and the Pythagorean and Buddhist Essenes, as described by Josephus.

THE WORLD AT WAR

THE GREAT WAR which was to end all wars has already failed in its purpose. The battle-fields of Flanders and France have been prodigious breeders of armies, navies, air-forces. Below we print a list of the number of soldiers bearing arms in fourteen most important nations, which we take from the *Labour Press Service,* of London, dated 10th August, 1922.

China	1,370,000
France	1,034,000
British Empire	740,500
Russia	538,000
Poland	450,000
Italy	350,000
Japan	300,000
Greece	255,000
Spain	253,000
Switzerland	170,000
Turkey	152,000
Czecho-Slovakia	150,000
United States	149,000
Germany	100,000
Approximate Total	6,000,000

Great Britain and France fought the war to overthrow militarism. In 1914-1915 the gross expenditure of Britain on army and navy was £86,086,461; for 1922-23 for army, navy and air force stands the huge figure of £163,120,151, which does not include a further amount of two million sterling for increased air force of 500 planes. An official statement to the League of Nations gives exact facts as to the French army of which 92,000 men are in Germany, 70,000 are attempting to carry out treaty obligations in Syria, Togoland and elsewhere, 193,000 are guarding the colonies. Thus France has about 250,000 more troops than the Kaiser had at the outbreak of the War. This is supposed to be out of fear (which is but an aspect of hate) of German invasion, but also in face of a clear statement of her own General Nollet, who as head of the Disarmament Commission, reports that he has searched "every nook and corner in Germany in which arms could be concealed" and has found none.

We do not write this to criticize Britain and France, but first to point out that war can not end wars, any more than hatred, even though it is embodied in a hymn, can generate anything save hate. The existence of a greater militarism in the world after the War is but a natural outcome of the exercise of militaristic faculties during the War. Anger begets anger; the uttering of a white lie prepares the speaker for a black one. We strengthen the faculty we make use of, until its inherent forces overpower us. If that faculty is

rooted in Virtue, it brings us to a bliss that further inspires and uplifts; if, on the other hand, in vice its evil overtakes us and through suffering chastises and chastens.

Thus the moral to be drawn from the growth of militarism after the war becomes obvious. The vice of nations has brought triumph to certain people; others it has blessed with suffering; but for Theosophists whose primal concern is not nations but humanity, the question is how can we help to restore the balance which is Peace disturbed by the swing of hatred from peoples to peoples, breeder of war. Blessed are they who are devoid of hate even for a period; but when fear, hate, greed, ambition energize large portions of "civilized" mankind, humanity as a whole is in danger.

If the Great War has already begotten small wars, if pre-war militarism vitalized during 1914-1918 has resulted in a greater post-war militarism, let us inquire what forces brought into being the very causes which made that War possible? It is not generally understood that the actual military operations are but one phase of the War, which is the apotheosis in action of the spirit of competition. This is a violent phase and an effort and therefore spectacular, and makes a profound impression on the minds of men. Militarism has been only a department in a big business concern of our civilization, which is influenced by economic fictions and affected by economic facts. Unless we determine the relationship between these fictions and facts, war in all its phases is bound to continue; when we put aside the fictions which influence us and act on the basis of clear facts which Nature holds up for our guidance, competitions will weaken and ultimately die, and thus wars will cease to be.

Class wars, national wars, racial wars, are the result of a disease which has overtaken our humanity. There is an archetype of war, of which these different wars are but types. There is an universal war of which these are but particulars. A sick man is peevish and apt to quarrel with his nurse and doctor and even friends. If the disease is lunacy, thinking himself sane, he fights all, including his attendants and benefactors. The common disease of our humanity is economic war. We are all conscripts in the army of civilization which is waging war on the field of economics. Overtaken by fear—fear of death, of ill-health, of unemployment, of a dozen things—we wage war, and fail to perceive that in fighting death our life is ebbing away, in fighting ill-health our health is giving way, in fighting unemployment our efficiency, which is our certificate to be employed, is torn to bits. We cry "peace, peace" while we fight on, though we know not that we fight. Joy, which is the main expression of happiness, can flower but in the atmosphere of Peace. War begets war, and the universal war in which all individuals are engaged everywhere breeds wars on land and sea, between nations and races, between classes and castes and sexes.

This root-war, with its main expression in the sphere of industrialism and labor, has made some people infer that toil is slavery, that the machine is the enemy of man, money the instrument of the devil. A mere assertion that this is not so is neither helpful nor true. For there is a slavery—wage-slavery—in toil; machine competes against man and has proven itself his enemy; money has shown itself to be a curse for him who possesses it, as well as for him who owns it not.

Contemplate the wasted force in the world today. We mourn the death of bodies struck down by machine-guns, but are blind to the ravages caused by machine-men. We are awe-struck at the flow of blood which we see, but pass silently by millions of our fellow men in whose veins blood is becoming water, for that we do not see. We even speak of the glories of Peace, but remain dumb to its ghastliness which shows that there is no Peace. We are proud of our progress and its achievements while we ought to hide our heads in shame for the poverty, physical, moral, mental, which it causes.

Theosophy teaches us to wage a War against fear and hatred which are within ourselves, and thus to segregate the forces of love and marshal them to produce and create happiness and joy, and sustain these by discriminative perseverance and sacrifice. Humanity should not be looked upon as an army which is generally directed by the forces of hate, but as a family inspired and energized, influenced and vitalized by the forces of love. A new law of labor which frees the modern toiler from the fetters of slavery, a new use of money which frees the modern employer from the curse which is upon him, a new view of Society which frees men and women from the bondage of matter—wait to be understood and applied. These fruits can not, in the nature of things, be raised unless the seed from which they fructify is recognized and sown in proper soil. That seed-idea is the unity of mankind—the unity which persists in the midst of diversity. The recognition of the fact that humanity is one family and not a congeries of warring armies is essential, and that recognition must not be a sentimental expression in words, but manifest in a practical way in the sphere of work and action. Satyendranath Datta, a Bengali poet, sang in his soft, melodious mother-tongue that great truth, and we offer it to our readers in the desire and the hope that they will brood over its implied lessons:

"There is one Race the world over,
And that Race is named Man;
Nursed at the breast of the same Mother Earth,
The same sun and moon are our comrades."

ANANDA'S DISCIPLINE

COMING into the presence of the Wise, living near and working with Him as with an equal, Ananda became imbued with love for Him. His love grew and as it grew, he became, alas! unconsciously to himself, fonder of the feeling inspired in him by the mere presence of such an One. Yet instead of Ananda becoming more full of joy and peace he fell into doubts, fears and despondencies, which increased with the recurrence of their cycles, until in despair he sought the direct guidance of the Teacher, making known to Him as boldly and openly as cowardice and self-love would permit, the character of his troubles.

The Wise One listened with undivided attention to Ananda's words and in gentle restraint of speech pointed out a certain line of procedure. Seeing the wisdom of the Master's direction by the light of his faith and trust, Ananda turned toward the duty designated; not, however, without inner misgivings and reluctance born of the fact that the way did not accord with his desires. Continuing in devotion to the Teacher, and pursuing his task—even though half-heartedly—he soon apprehended that his attention to it caused him to see less and less of his Teacher and the beloved disciples. Then his imagination grew fertile with pictures and their whisperings filled him with distress. "Don't you see that you have been given this lowly task because you are of so little avail; they, in the constant company of the Teacher, will soon be far, far, in advance of you, leaving you stranded, alone and lonely. Who knows, maybe it is but a ruse to rid them of one so unfit." Faint of heart his energies divided and fell away; despondency joined with him as with its own, and in emptiness of soul he sought the asylum of the Master's help and strength.

When He had heard all with calm consideration, the Wise One indicated another duty—one more conformable to Ananda's desire. Unaware of the reason for his renewed hope and courage, Ananda applied himself diligently to the new task; but ambition arising on slight success, the benefit needed to be conveyed by the work was spent and lost. Full of bewilderment and discouragement Ananda sought once more the cherished nearness of the Teacher.

Denying nothing, making no complaints, the Teacher in fulfillment of his entreaties, designated a third task. Full of his own inner uneasiness but aware of the Master's immovable calm and peace untouched by reproaches or impatience, Ananda restored his courage and enthusiasm in the contemplation of the new duty—for this was truly conformable with his own ideas of dignity, honor and worth. But alas! alas! the intensity of his aspirations kindled the fires of his entire nature and aroused such violent reactions in him that he soon came to see he could not constantly fulfill the requirements set forth.

In a veritable access of despair Ananda flung himself forth into the night, caring naught if it should be good or ill that awaited him; done with his own concern; emptied of spiritual ambition. Forth into the night of nature he fared, as he had already fared into the night of his heart. Strange that its emptiness, its stillness did not appal him! Instead, it was peace, after endless striving; rest, after troubled concern.

But now appeared a spectre in the spatial stillness of his new universe. Barely lifting his eyes to the shadow which seemed realizable as much by the

half-shade of his senses as by the dim haze of the dusk, he knew it to be that of a fellow-disciple and companion, from whom having found neither stimulation of personal desires nor enhancement of his own ideas of himself, he had ever moved aside. Emptied and abandoned of self, now some inner impulsion moved him toward the unseeking lonely one. Desiring nothing but seeking only to serve, Ananda found his heart dictating his speech. Strange and sweet indeed, the tide of the soul of the lonely one as if released from some hidden obstruction, flowed to him in healing understanding, and Ananda marvelled within himself that one may never know where the sweet voice may be found in the hearts of others. Freed from all cares, together they sat in the new communion, until the blue mist of the moon's uprising foreshadowed Time's ceaseless passage, and the lonely one rose to go.

Bidding him goodnight, Ananda with retracing steps, hurried into the light of his bungalow and stood before the pictured face of his Teacher, as if beholding it for the first time. As he gazed, it seemed to become alive and scintillant with light. Could it be a *picture* that was drawing his heart as by living power? Overwhelmed with a sense of his own unworthiness, abject in humility, Ananda cried out "Alas, I have taken too much of Thy beneficence for my own storing and usance." Yet his heart was but drawn with greater strength and love: the sweet waters that had become embittered through holding for self—even self's purification—seemed suddenly freed, and in an ineffable one-ness of Presence—Ananda became suddenly aware that the lonely one was one with it also.

Then did Ananda rejoice with understanding. Here, indeed was a true "message," for it clarified the duty shown to him so long ago by the Teacher; and in his mind, like a voiceless voice, rose the old words, *"Unfulfilled duties are the ropes that drag us back."* Certain knowledge was his—the realization that unselfish service is the only self-purification.

Thus Ananda learned that when the disciple turns his face toward the duty confronting him, it is often with his back to the Teacher and the loved disciples. Nor does this mean separation from them. It means assuredly that they are *at his back and one with him* in the beneficent nature of all selfless acts.

"MUCH READING, LITTLE THOUGHT"*

S. M.—"I can believe in the idea of continual progress of the soul in higher spheres, but cannot understand the idea of its returning again and again to this same earth: Can Theosophists give any reason for the latter?"

W. Q. J.—Ought to be answered by politely requesting the querent to read what has been for years written hereupon, and after having digested it, then to see if the question is not answered.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of June, 1892. The title used is our own.—EDITORS THEOSOPHY.

INTELLECT, INSTINCT, INTUITION

INTELLECT is the instrument, the power, the function, or faculty by which we determine the relation between cause and effect. In other words, it is the USE of the mind of man, or the instrument by which he relates the general field of Nature to a particular object.

We see an effect or a result which to us appears good; we investigate it with our intellect and by comparison with other things determine whether it is good, or better, or worse. Having decided that it is good, we use our intellect to determine the special causation by which from the general reservoir of nature that causation can be duplicated at a saving of time and energy and with certainty, the result being produced surer, quicker, more economically and at will. As an example take fire. With the savages, fire is produced by the friction caused by rapidly rubbing two pieces of wood together. On the hearths of our grandfathers a living fire was kept and, if by chance, one let his fire go out, he had to walk to the home of his nearest neighbor who had a fire and get a pot of coals to take home. During all time the same materials out of which matches are produced have existed in nature. It was the intellect which was used to study Nature, to see the desirability of fire, to realize that fire existed in Nature, and that man, possessing higher powers than the lower kingdoms, might be and should be able to employ the means by which fire could be produced at will; so, we to-day have matches. Reasoning by analogy and correspondence from his observation of the course of Nature, man determines a particular chain of causation which he can set up, all the factors ready except one; then, by inserting the remaining factor at will, he has the desired result.

What is instinct? It is the acquired knowledge and experience of a whole hierarchy of beings acting in the individual being, of which that being is UNCONSCIOUS. Does a beaver know why it does what it does? No, but each beaver has the whole knowledge of the beaver tribe. Each wolf has the whole knowledge of the wolf family, and so on through all the kingdoms below man. Instinct in the animal is the unconscious expression by the individual of the accumulated knowledge of the race to which it belongs.

Now, what is intuition? It is the CONSCIOUS use by the individual man of the stored experience of the whole human family in all places, on all worlds, at all times, in every direction. Each man being an embodiment of the whole race, the whole of the race nature seeks for expression in the individual man in precisely the same way as the whole of a vast tank of water will seek expression through every outlet in that tank, large or small, round or square, twisted or straight.

Why, then, with this tremendous power of intellect, with the immense fund of experience accumulated by the millions of mankind during preceding generations, with the wonderful vision that man is a creator, that man can foreshorten the processes of Nature in every direction—why is it that we are so far short of knowledge, or understanding, of happiness? Why do we not have peace, brotherhood, prosperity, contentment and an abundance for everybody? It is not that we lack power; it is that we are either lazy or obtuse; such is the case with the vast bulk of mankind.

Many things which have been produced by the power of intellect might be used for the general progress of the race; but they have not been put to a moral use. Nobel, the father of dynamite, one of the most powerful agents

in nature for human welfare—has left his fortune to bestow prizes in money and renown upon those men who did the most for humanity in their way in a given period of a year or two years or whatever period it may be. And yet Nobel's dynamite, using that word to express high explosives, has been turned into destructive purposes, so that it has wrecked the flower of living men. It has wrecked the accretions of human intelligence and industry for centuries to come.

What is the lack? Not intellect. The world has ever had plenty of leaders, and there have always been plenty of followers. It is because those leaders have lacked true morality that the doors of intuition have remained closed. Rarely a man has an intuition and recognizes it as such. Rarely a man arises among human beings who has a genius of intuition—whose intuition works, not like lighting, but like an electric light which he can turn off and on at will. Rarely such a being appears among mankind, but when he does, that mankind, instead of listening to what he has to say, instead of listening to what he teaches, and emulating his example, worships him as a God, as they did Jesus.

Jesus is inexplicable by any Christian sect. Jesus is inexplicable by any living human source today outside of the teachings of Theosophy. To explain Jesus as the son of God is to insult every weak, sinning, ignorant, suffering human being. "We are God's children," say the Christian teachers. "Jesus was God's son," they say. "God made him perfect; we are imperfect." What would we think of a parent who begot a perfect son and then actually made pawns of the miserable, the lame, the halt, the blind, physically, morally and in every other way? If Jesus was born perfect, not by acquisition, but by endowment, where is the example? What good to me is Jesus unless I can become as he was? The Theosophical explanation of Jesus is that he was a man even as you and I; but he strove for perfection and reached it because of efforts continued through many lives.

Everyone has habitual actions of body, speech, senses, mind and of nature. Everyone has instinctual action and impulsive action, but the governing action should be intuitional and intellectual. Whenever the faculties are uniformly developed on an ethical platform, whenever the body has been developed by rational exercise to a given state, does not the man discover processes of the senses that have been hidden? When his senses have been developed by rational exercise and have reached a certain state of refinement, does not man find undiscovered processes of his mind? When the mind has reached a certain state of development—not certain degrees of development—but a uniform and normal state the man discovers he is on a borderland—the borderland of intuition. He stands right at the edge of not just his own stored experiences of this life, or of his past lives, but of the stored experiences of all beings, and those stored experiences are his *at will*. Let us illustrate. Take solid ice which of itself has no power to change. Of itself it would remain as it has remained, perhaps for untold ages, since although it is composed of conscious, intelligent beings, those beings are unable to extricate themselves. Now apply heat. At first, no change can be noticed, for heat is invisible, but palpable; little by little the ice begins to change until it reaches a critical point. Water finally replaces it, a total reappearance of the same stuff. In water there are qualities that in ice are absolutely unknown, a whole range of possibilities absolutely not capable of employment in the state of ice. Apply more heat, and you will soon notice the water

present a critical state; then you have a gas or vapor, and were it possible for us to go further, we should find that the vapor would continue into another state, and then another state; while each time it changes appearance, hitherto dormant potencies, powers, functions and faculties arise and are possible.

Apply that to man. As the process of refinement goes on, by study, by work, by philosophy, by the definite determined motive to acquire knowledge and power in order to be better able to help and uplift the human race, something analogous to what takes place in the changes from ice to vapor goes on in the individual and there is finally intuition.

There is the same difference between spiritual knowledge and our occasional intuitions or "hunches", that there is between the occasional flash of lightning and the steady glow of an arc lamp or a sun. Theosophy is that system of teaching by which a man can at last come to know himself, to know Nature and to know the Spirit which is the source of every power that is. Step by step with the acquisition of the knowledge will come that strength of purpose and of will to use that knowledge for beneficence. As we all are now, our very sufferings are our friends and benefactors, because they keep us from inflicting still worse evils on ourselves and our fellows.

The whole purpose of Theosophy is to give to those men who want it, a sound, unshakable philosophical basis, a logical basis, from which to employ the powers, functions and faculties which we now have in the way they could and should be used. Just as a man does that, his inner nature changes and he passes from reflex action, habitual action, impulsive action, reasoning action to the action of intuition and intellect—*Buddhi* and *Manas*.

FROM THE ENCHEIRIDION*

Attributed to Epictetus

XLII. When any person treats you ill or speaks ill of you, remember that he does this or says this because he thinks that it is his duty. It is not possible then for him to follow that which seems right to you, but that which seems right to himself. Accordingly, if he is wrong in his opinion, he is the person who is hurt, for he is the person who has been deceived; for if a man shall suppose the true conjunction to be false, it is not the conjunction which is hindered, but the man who has been deceived about it. If you proceed, then, from these opinions, you will be mild in temper to him who reviles you; for say on each occasion: It seemed so to him.

XLIV. These reasonings do not cohere: I am richer than you, therefore I am better than you; I am more eloquent than you, therefore I am better than you. On the contrary, these rather cohere: I am richer than you, therefore my possessions are greater than yours; I am more eloquent than you, therefore my speech is superior to yours. But you are neither possession nor speech.

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*From the George Long Translation.

ECTOPLASTIC STRUCTURES

IN 1922, appeared a number of "ectoplastic" photographs, the result of painstaking investigations by the late Dr. Crawford. As evidences of the reality of mediumistic phenomena, we do not think these of themselves would be convincing to any hard headed skeptic, and while we have no doubts whatever of their genuineness they give us decidedly an impression of "fishiness."

Reliance in them, for the skeptic, must be based upon correlative evidence, of which Crawford gives plenty; for us, descriptions of this phenomenon, with unassailable explanations on the basis of fact and reason, having been given in H. P. B.'s gigantic and all embracing system, from 1875 onward, we are in need neither of the photographs themselves, nor the correlated evidence of scientific observers; observers of the same caste which, in spite of evidence available to anyone, denied the reality of such things for decades.

What is of interest to us is the fact that, as H. P. B. said, the demonstration of the true nature of evolution, to the scientist, depends upon the demonstration of an astral body within man, which preceded in geological time the physical body, for which it became the model in the course of evolution.

It is stated that this matter is evolved from some part of the body of the medium, with much torsion and spasmodic activity of local muscles, and is then formed into mechanical structures capable of lifting tables and performing other physical actions, only becoming occasionally visible to the eye, however. The form taken by the structure is of the simplest nature possible for the performance of the phenomenon in question; if a light article is to be levitated, it may be a cantilever structure unattached to the floor; if a heavy one, with a sort of pier based on the floor, so that the chief strain is taken off the body of the medium. This is taken as evidence that intelligence operates the process; however, this is no evidence whatever that the intelligence is of a high order, since a workman usually instinctively chooses the best form of lever for any lifting operation, and a survey stakeman in driving a weak stake will grasp the middle of it with his free hand without any knowledge or thought of the engineering formula relating to columnar length.

We claim (a) that these phenomena are not produced by the spirits of the dead, nor by any *high order* of intelligence; (b) that they *are* produced by intelligence; and (c) that the matter in question is the magnetic "astral body" using the word in its most restricted sense, referred to by H. P. Blavatsky; upon which the molecules of the body arrange themselves as iron filings follow the lines of force in a magnetic field. The occasional visibility of the matter is due to some of the more loosely held cells following it in its extrusion; and certain finds in cabinets, etc., bear this out.

The intelligences operating may be any one of the following, or almost any combination of them:

(a) some one of the countless layers of subconscious, conscious, or superconscious aspects of mentality of the medium.

(b) indirectly, and in combination with others, the mental pictures and impressions residing in the corresponding principles of the bystanders.

(c) elementals, or low forms of mimicking intelligences, whose normal habitat is the state known as the ether, or, Theosophically, the Astral Light.

(d) shells, or the astral corpses of the dead, in various states of disintegration, but retaining a reflex simulacrum of consciousness capable of being galvanized into activity, by active consciousnesses of any of the above or following classes.

(e) elementaries, or the material side of the consciousness of some deceased human being who has so completely centered his life in sensation and matter that the spiritual tie has vanished; in other words, while retaining normal human consciousness in its material aspect, the entity is devoid of conscience, the capacity for love or altruism, intuition, and the capacity for remorse or fear of consequences; this being retains the astral body and is the highest and most active form of intelligence manifesting at seances.

(f) a certain other class of non-human intelligences.

What is the value of these experiments? Aside from the proof of the astral body, just that of experiments on any other form of matter. Since it is subject to the same laws of statics and kinetics in its relations with other matter, it bears just the same relation to life and the purpose of existence, proving only that before getting at the real secrets of life, here is an additional barrier to be traversed; and what scientist can say that such barriers as will successively arise may not be practically infinite? What hope is there? Experiments can be performed only by the same means as experiments on protoplasm or cabbage leaves; photography, chemistry, touch, sight, odor.

What seems strangely to escape all these experimenters, whether scientists or spiritualists, is the plain and obvious fact that in the living body of any man or animal we have a structure as interesting as any of ectoplasm; we not only have levers of the simplest type possible, but whole mechanisms of an infinite complexity. If the manufacture of such simple lever structures is evidence to the scientist that intelligence is at work which is capable of understanding the principles of mechanics, why is not the human eye just as good evidence that intelligence was and is at work which understands all the principles of optics? The human stomach as good evidence of an intelligence understanding more abstruse rules of chemistry than the chemist? The human ear as good evidence of an intelligence understanding the laws of acoustics?

This is not answerable; moreover, no real advance will be made by neglecting that which is near at hand and at all times available, for that which is sporadic and occasional, when both come under the same category. What, however, is the real basis of investigation?

One class of phenomena we all are capable of perceiving directly, without the intervention of instruments, such as eyes and ears; that class is made up of the workings of our own consciousness. Secondarily, the class of which we have most intimate knowledge is that comprising the voluntary operations of the body. Thus the only phenomena with which we are in direct relations, are those of consciousness itself, or those controlled thereby. To set out other phenomena into a class with which consciousness has nothing to do, is to postulate a dual set of laws ruling the universe; a method of procedure which is obnoxious, not only to theosophists, but to all true scientists. Some phenomena we know directly, and they are produced and controlled by consciousness. Others we know indirectly, and it is universally admitted that their ultimate bases are unknown to physical science. The issue is unescapable.

Which is the higher, the consciousness or the machinery it operates? Which is the more ancient, the building and designing consciousness, or that

which it builds and designs? What is that which first builds, and then operates, our bodies? If different classes of consciousness do these two things, then as great knowledge of the structure is needed by the operator as by the builder; and no logical reason can be adduced any longer for holding them as separate. The soldier's obedience to marching commands is at first conscious, effortful, and painful; later he obeys the sound without the least disturbance of his own train of thought, and often quite unconsciously. The fact that we control our physical actions is evidence that we ourselves are the original building and operating consciousnesses; the fact that we do not know how we do it is evidence that, like the soldier, control has become a habit, and the technical details forgotten.

It requires years and immense effort for the individual to master the simple details of every-day education, the rules of mathematics, etc. It takes years before the habits of the child have become automatic and unconscious. How long has it taken for our habits of bodily control to become automatic and unconscious? How long has it taken for the *habit of life* to become automatic and unconscious? Under what tuition have these habits been formed?

What is that in the soldier which responds to the commands of the consciousness of his officer? *Consciousness.* What is that in the cell of the body which responds to the commands of the dominant consciousness? Can it also be anything else? Can *anything* have relations with another except by virtue of a similar constitution, the ability to speak the same language? Can, therefore, anyone oppose a reasonable argument to H. P. Blavatsky's statement that "the Universe is embodied consciousness"?

Once more: it is a principle of science as well as of Theosophy, that things may be changed but never annihilated. To annihilate the relationship between two atoms, between two human beings, would be a direct violation of that cardinal principle. Our relation between ourselves and each atom of consciousness of our bodies is a permanent one; our relation with any other human being is a permanent one. All these relations have undergone millions of years of transformations, but cannot be annihilated. By the simple law of action and reaction, is not the whole course of all our previous relations, with the elements of consciousness, with our passional principles, with our atoms, with our fellow men, clearly indicated by the present nature of those affinities and reactions? With the prospect of unknown millions of years of these continuing relations before us, what is going to be our attitude toward those relations now, and in what direction are we going to change them?

Hatred and discord, producing disease, mental, moral, physical and social, can be eliminated by changing the nature of these relations; and the only possible direction of change for good is told in the immemorial words:

"Hatred ceaseth never by hatred; hatred ceaseth only by love."

This is a scientific hypothesis which can only be tried out by the man himself, the dominant consciousness; it is only to the man who has so experimented, that it forsakes the realm of hypothesis for that of proven truth.

Moreover, confusion is greatest at this stage of Kali-Yug. There is confusion of castes, because the three worlds are interblended and intermixed in hopeless confusion in the nature of each individual. But Man must make *reason* of his Cosmos by the comprehension of the *cause* of chaos, by the assimilation of the *fact* of Law or cyclic procedure in all things. He cannot learn this save in the manifested and manifesting life in his own nature—within him-

self. And how can he look at his own nature with open eyes so long as he will not grant that his own nature is inclusive of, and included in, every experience possible for him to have? Nothing that affects him could manifest outside himself; only within himself could he experience anything or be conscious of it.

Law, then, must be within, not outside ourselves. Its constant and continuous expression works out as we make the conditions by our attention to them—by the arousal of them into life by the very fire of our consciousness. But since our experience is always with and through others, it must be that "others" are constituents in our nature, making in great measure our "conditions," our "environment," and our "Law."

Looking more deeply to see what these "others" mean to us, we know in truth that they do not affect us as units, but as affinities and repulsions, as likes and dislikes, as qualities, attributes and bundles of ideas. Then it becomes more easily recognizable that we ourselves must have acted upon what we are pleased to call "them," just as we have acted—or have not acted, alas! —upon those aggregates that "we" represent. Those ideas, emotions, sensations, attributes and qualities amassed during a single lifetime in the physical represent the personal life of the man. In them, the real Individual works through choice—based upon his acquired experience. He selects, perpetuates, rejects. All nature is before him; he takes what he can.

The true aspirant to the Wisdom of the Gods strives to realize that in himself all Nature is included, that he is one with the Great Cause of all, that the likes and dislikes, the emotions, sensations and passions that affect him, are but the action-in-return of whatever friction he has caused in the great Body of Life. Here the knowledge of Law is his sure chart. Under the wash and waste of all desires, of all emotions, sensations, passions—even apart from all conceptions he may have of them—he knows he rests as the Immovable Deep—the Universal Law encompassed within himself. *All* must be encompassed within him, if he be indeed the Experiencer of them. But every other soul is alike the Experiencer of his own peculiar experiences, equally encompassed by universal Law. So man comes to feel himself one in truth with all other souls as his Karma is one with theirs. Good or bad, his Karma is one and the common property of all mankind.

ON THE LOOKOUT

"Rome and the World Today"

Students of Theosophy to whom the cycle of reincarnation of about 1500 years is a matter of serious consideration will find something productive of thought in *"Rome and the World Today,"* by Herbert S. Hadley (G. P. Putnam's Sons). As the "fall" of Rome occurred in the year 476 A.D., it would appear reasonable to assume that individuals who constituted the Roman civilization during the century prior to that date, and who must have been representative of the social conditions which caused Rome's downfall, have been coming into incarnation for some years now, and bringing with them the old tendencies of the past. Where would these ancient Romans now be found—individuals who helped make up the dominant civilization of their time—where else but in the dominant civilizations of today?

Mr. Hadley notes that the ancient Romans tried to evade their taxes when these became heavy through the decline in population by reason of the plague, and from other reasons. Strangely enough, there are not a few tax-evaders at large today. He writes:

> "The result was a demoralization of municipal government which had theretofore been one of the strengthening and sustaining influences of the Empire. The Curiales, like the members of other collegia (guilds), abandoned their duties, their homes and their ruined estates and tried to hide themselves in the army, the religious orders or even among the serfs and slaves. 'The flight of the Curiales,' said Dill, 'was quite as menacing a danger of the later Empire as the inroads of the Barbarians.' "

Mr. Hadley does not consider that Rome "fell."

> "It was the result of a social, political and economic breakdown such as we have witnessed in our own time in Russia. And it is an interesting coincidence that as socialism caused or largely helped to cause the breakdown of civilization in the largest empire of modern times, so socialism largely contributed to the breakdown of civilization in the greatest empire of the ancient world."

In this connection, recent statements attributed to Trotzky are significant. They appeared in newspapers under the date line of Moscow, Nov. 15th:

> "In an address before the Russian Congress, last night, Leon Trotzky, Secretary of the War and Navy, declared that 'Russia should sit tight until the world is thrown into a revolution. In the meantime we should reconstruct Russia so that she will become the backbone of nations.'
>
> "Russia is poorer today than before the war, Trotzky told the congress.
>
> " 'Our friendly nations must allow us five more years to prove the advantage of socialism,' the War Secretary said."

While it is quite possible that some of the ancient Romans are now incarnate in Russia, yet it would seem more logical and probable that the dominant Roman character and tendencies would find fuller opportunity for expression, and a more fitting environment, in the Anglo-Saxon race. In the light of reincarnation a merely casual survey of Britain's present condition discloses some interesting parallels to those that obtained in Rome in the fifth century; and signs are not wanting in America that "days of reckoning" are not far distant. "History repeats itself," writes Buckle, and the phrase is parroted today in many quarters, though its truth is denied by some shallow thinkers. Those who try to dig deeply into *causes* may discover something—and in reincarnation will find an explanation of the facts that their study will disclose.

Priestly Platitudes

Headlines proclaim the belief of the Pope that the ills of the world are due to a forgetfulness on its part of Universal Brotherhood.

The sentiment is noble; the statement correct; and its truth is not affected by the fact that the Catholic Church, more than any other one body, is responsible for that forgetfulness.

The Church bars from the pale of brotherhood those who do not accept its dictates; it holds that any man may not only be eliminated from the scope of brotherhood by the decree of another man, but that he may be condemned to eternal torment thereby.

True brotherhood holds sway over all time and space; every man everywhere at all times is a member of it whose franchise can be destroyed by neither god nor man.

The question is open whether the Pope prevaricates in stating his belief, or whether he is traitor to the creed of his Church.

Prehistoric Corn

W. E. Meyer, of the Bureau of American Ethnology, has found in Davidson County, Tennessee, stone slab graves holding mortuary vessels filled with corn of a variety found at present in the West Indies, and it is admitted that in those days there must have been communication between those regions and the mainland.

Naturally, since both were parts of the ancient Atlantean continent which scientists, in the face of facts, still call a "myth."

There is more in it, however; there is evidence that the burial customs of these aboriginies were basically the same as those of Egypt, of China, and of many other races. The universal habit of placing food and other valuable material in graves places science in a quandary. If, as claimed, it is quite natural for "primitive man" to arrive at this idea, how could a being whose origin is utterly material, and in whom is no element of spirit, ever come to conceive of a spiritual existence beyond the physical? The more so as the samples of "primitive man" yet extant are singularly unimaginative as relates to originating "myths" themselves.

If there was once a universal culture, and if all racial customs had the same origin, a geological age must be assigned to the human race such as will agree perfectly with Theosophy, but not at all with Darwinism.

And even that would not remove the original difficulty. Nothing but the ethnology of the Secret Doctrine can ever reconcile these apparently warring facts: and nothing but the ethics thereof can ever reconcile the warring races of men and the warring principles within man.

Primitive African Religion

It is a curious characteristic of human consciousness that we often take cognizance of a fact in nature, become interested in it even to the extent of calling the attention of others to it—yet quite completely fail to make an application of the significance of that fact to *ourselves,* and the position in which we find ourselves. The foregoing phase of human psychology is suggested by some interesting statements in a recent book, *"The Religion of the Primitives,"* (The Macmillan Co.) by Monsignor A. LeRoy, Superior General of the Fathers of

the Holy Ghost. Father LeRoy's book is the result of first-hand observation and investigation made by him while a missionary in Africa. He finds that Africans in their native state are not at all without religion and ideas of morality—quite the contrary. Everywhere there is evidenced a recognition of a supreme power, and in some tribes that gross anthromorphism is absent which one would naturally expect to find among "savage" peoples—according to prevailing notions about them, at least. Writes Father LeRoy:

> "Nowhere in Africa is God represented under any material form whatsoever, nor is he supposed to dwell in an image, a cave, or a temple. God has no fetich. . . . Real idolatry . . . the adoration of an image or statue . . . does not exist in the black country. What we do find there is a worship of images or fetiches where it is thought spirits or genii dwell or exercise their influence. These spirits, after the manner of the Latins, in our languages are improperly called 'gods.' But this confusion is not made by the Blacks.
>
> "Nowhere in Bantu Africa is God, properly speaking, blasphemed. At times they find fault with Him, they think Him indifferent or severe, they call Him bad, as on the occasion of a drought, a misfortune, a public calamity, or a death. But they have no idea of addressing God with words of contempt or insult."

The author's wide questioning of the natives as to their conception of Deity brought out these ideas: that God was never a man, never dies, is not the sun, moon or sky, though doubtless in them all; that He lives, sees, does whatever He wishes, is *unseizable* and *beyond our reach.*

> "As God is nowhere the object of any material representation, as the family and tribal cult is first of all addressed to the names of their ancestors, as no magic art can reach God, who is inaccessible to man, and as ordinarily He wishes us only well, they are very little concerned about Him except in words; hence travelers have passed through Africa, seeing scarcely a trace of Him anywhere in the religion of the natives."

One would think that a consideration of the facts developed in the foregoing would cause a Christian missionary, representative of a religion following a God as anthromorphic as fleshly fancy could well depict, to pause for a moment in his soul-saving exertions and set to wondering if the ideas he had brought along to give to these "heathen" were better after all than those already held by them—if indeed, as good. Most Christian concepts picture God as a stupendous man: these "savages" are not so gross as that—they hold that God "was never a man." Most Christians believe that God can be reached by objective means, as for instance, by public and vociferous prayer: the blacks consider that "no magic art can reach God, who is inaccessible to man." Christians vision Him as dwelling in a certain place—location unknown—sitting on an immense throne: the children of nature see Him in all nature, "He is not the sun, moon, nor sky, but is no doubt in them all." (This last is a highly philosophical and scientific concept.) The Africans worship "images or fetiches where it is thought spirits or genii dwell or exercise their influence." In the most powerful of Christian sects there is also just this same type of image or fetich worship, to petition somebody or something to *exercise an influence.*

If Father Le Roy has his facts straight, and no doubt he has, it would seem to an observer that the "heathen" to whom he went to minister might better have ministered to him. But there is old human nature to the fore again—we seldom make an application of the facts of observation and experience to *ourselves:* they are often novel, very interesting, but of course have no direct relation to *us.* One curious question arises as a result of the statement that the natives "have no idea of addressing God with words of contempt or insult": is swearing and blaspheming a merely *Christian* virtue?

Stone Ages or Stone Heads?

In Osborne's "Men of the Old Stone Age" appear cave drawings showing women with elaborate coiffures, decorative sleeves, and mirrors. Also there appears a photograph of two skeletons of "primitive" man of (supposedly) 50,000 years ago. We regret that we have not the facilities to reproduce this photograph; for any child can see by the contours and sizes of the skulls that their owners would be considered unusually intellectual specimens at the present day.

Yet the articles in which these are reproduced—and presumably the original book as well—dilate smugly upon the "ape-like" characteristics and half-animal existence.

It was proven long ago in religion that a man can serenely believe in two opposed principles at one and the same time, provided his *desires* are in conformity.

It becomes more evident day by day that this same human characteristic is universal, and that so long as man will not examine the bases of his *faith* so long will he remain in darkness.

Chemical Brotherhood

Dr. Kahn, in *"Das Leben Des Menschen,"* gives the following comparative table of the chemical compositions of sea water and blood serum:

Elements	*Serum %*	*Sea Water %*
Sodium	80	78
Calcium	4	4
Potassium	4	2
Magnesium	2	2

He quite naturally explains this identity on the theory of evolution having begun in the sea, and afterwards transferred to land.

H. P. Blavatsky, however, gives the real explanation in the Secret Doctrine: an explanation which will be at least partly accepted at no distant date:

> "Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day the identity between the animal and the physical man, between the plant and the man, and even between the reptile and its nest, the rock, and man, is more and more clearly shown. . . . Every particle—whether you call it organic or inorganic—*is a life.* . . . It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future being." (*Secret Doctrine* I, 261.)

Tempus Inversus Est

All ancient Aryan predictions of the conditions in Kali Yuga, the Black Age, which latter began about 3000 B.C., agree that one of the chief features of said age would be its complete reversal of the true order of things.

The *Literary Digest* gives the following as the relative earning capacities of various professions: Movie actors, lawyers, pugilists, bull-fighters, opera singers, journalists (of the yellow variety), writers of jazz, playwrights, novelists, baseball players, painters.

From other sources we add the following, which we believe will not be disputed: Business managers, doctors, engineers, scientists, teachers, ministers; farmers not listed, their incomes seldom rising above the debt line far enough to class.

THE MISSING LINK AGAIN

A peculiar skeleton has been found in the nitrate deposits of Sugar L Mountains in New Mexico.

The description says:

> "The development of the 'arms' and legs proves beyond a doubt that the anir walked on four feet and only occasionally lifted itself on its hind legs to reach food on shrubs and trees. The form measures four feet in length, has a sk shaped like that of human beings, a narrow trunk, and ribs which come togeth like those of a dog; sixteen on each side. The backbone is as large as that cattle, or about twice the size of humans, and there is a four inch extension w several vertebrae, which might have been a tail. Only one tooth is in eviden but the jawbones are shaped very much like man's. The structure of the gums bony and much worn, possibly indicating that there had been many more tee which decayed and fell out before the animal died. While its exact age cann be determined, scientists believe that it was about two hundred years old when died."

Should this discovery be substantiated, we fear that the evolutionists w have some difficulty in fitting it into their framework as the "missing link inasmuch as all current scientific theories call for an *Asian* "missing link It does, however, fit into Theosophy. The apes originated millions of yea ago in a human (Lemurian) crossing which produced monsters; ages later th last Atlanteans—*of whose lands much of the Southwest was part*—re-crosse with the descendants of these monsters, and the new breed became in tur the remote ancestors of the Anthropoids. Is it not possible that we see in th strange animal one of those remote ancestors? Moreover, the great age o the animal looks like it, inasmuch as the rapidity, and, therefore, the shortne of life increases with descending ages, and we were in another world-age i those days.

NEW LODGE ACTIVITY IN WASHINGTON

Associates of the United Lodge of Theosophists in Washington, D. C have established a new center there, with quarters at 812 Seventeenth St N.W., where a reading room is maintained with Reference Library and stoc of standard Theosophical books. Their regular program shows a study clas in "The Epitome of Theosophy" on every Tuesday evening at 8, and talk on "Practical Theosophy" every Friday evening at the same hour. On th third Friday of every month evening lectures are scheduled as follows: Janu ary 19, "Masters and Their Message"; February 16, "What is Theosophy?" March 16, "The Threefold Way of the Soul." The new Lodge held i opening meeting on Wednesday, December 27th, 1922, with a gratifyingl large attendance and enthusiasm, two Associates coming to bear fraterna greetings from the New York City United Lodge of Theosophists.

THEOSOPHY extends greeting to the new Lodge and wishes for that success which is assured by selfless, though self-induced and self-devise effort to hold fast to the lines of the Declaration. The responsibility rest with each Associate to make his life and this Lodge a nucleus of true fra ternity.